

K Milbourne (L)

A
LEGACY
TO THE
Church of *England*,
Vindicating her
ORDERS
From the OBJECTIONS of
Papists and Dissenters,
Fully explaining the Nature of
SCHISM,
And cautioning the Laity against the Delusion of
IMPOSTORS.

A WORK undertaken before the REVOLUTION,
by the especial Command of Archbishop *Sancroft*,
and Dr. *Floyd* Bishop of *Normich*: Licensed by Bishop
Compton in 1692. And since enlarged and improved
by the Author, particularly with regard to the Schism
of the NONJURORS, and compleated for the Press
a little before his Death.

By the late Reverend Mr. LUKE MILBOURN,
Presbyter of the Church of *England*.

VOL. I.

LONDON:

Printed for M. SMITH at Bishop *Beveridge's* Head in
Pater-noster-Row. 1722.





TO THE
BOOKSELLER.

M A D A M,



HAVE gone thro' the Work
you were pleas'd to set me,
with as much Satisfaction
and Pleasure to myself, as I
hope I have with Service to
you : And you have given me
an Opportunity of appearing in some measure
useful to the World, in doing of that which it
was very well worth any one's while to have
done, for the Benefit he wou'd thereby have
receiv'd himself. But it seems you are not
contented that I shou'd sit down quietly with
my own Gains, but insist upon my giving
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To the Bookseller.

the World some Account of what I have been doing. And this you think the more necessary to be done, because the Author himself, tho' he had finish'd the Work, has left no Preface; designing, very probably, (as most Authors do) to defer the Preface, till the Work shou'd be in the Press. What he might have said, had he liv'd to supervise the Press himself, it is hard to tell: But it is easy to see that there is no great room for another to say much. As far as we can learn from the Fragments of a moving Letter of the Author's, to the late Bishop of London, (which you communicated to me, together with the Manuscript,) it appears that this Work was undertaken at the Command of

* Dr. Sancroft Arch bishop of Canterbury and Dr. Floyd B. of Norwich.

† A short Defence of the Orders of the Church of England, as by Law establish'd; against

some scatter'd Objections of Mr. Webster of Lynne. By a Presbyter of the Diocese of Norwich, 4to. 1688. And Mysteries in Religion Vindicated against the Socinians. 8vo.

blown

To the Bookseller.

blown over : Tho' (as it is generally our Fate to hurry from one Extream into another;) in the following Reign the Fear of Popery plung'd us immediately into the depth of Erastianism, (from whence we have been never since able to recover ourselves) which put our Author upon pursuing his first Design, of vindicating the Orders and Powers of our Ministry, from the Cavils of Presbyterians and other Levellers of Church Government and Discipline.

The Work was compleated as far as he then design'd it should be, in 1692, when it receiv'd the Approbation of the late Bishop of London, and his License for the Press. The reason why it was not immediately publish'd, was the Temper of the Times, which wou'd not then bear it. But as he liv'd in hopes they would one day mend; he was willing to take the Advantage of the delay to improve and enlarge it, as he saw new Occasions to arise : So that by frequent Additions it has swell'd at last to twice the Bulk to what it was when it was licens'd at first. But just before his Death it seems to have receiv'd what he intended should be his last Hand : It being all fairly transcribed, and the following solemn Dedication prefix'd to it, and enlarg'd towards the End with regard to the revival of the Nonjurors Schism,

To the Bookseller.

*which he look'd upon as founded more upon
Resentment, than any cool Reason; and up-
on that Account has treated the Leaders in
it with a little Severity.*

*But now, whether, tho' finish'd, the Author
himself design'd to send it immediately to the
Press, I do not find: The Times certainly
are not better than they were before: And
therefore to be sure the Reproaches of our
Adversaries will not be less: However, as
he himself is now out of the reach of Malice
and Revenge; it is not fit the wellmeaning
should be any longer withheld from the Benefit
and Advantage they might here receive, because
the Ringleaders of Schismatical and Factious
Seperations may be exasperated to see their
Arguments, or rather their Artifices, expos'd.
As to Persons capable of Conviction, and that
come with a Mind seriously dispos'd, and
with a desire to be truly and rightly inform'd;
they will find here all the Satisfaction they
can hope for or wish. They may think, it is
probable, he expresses himself sometimes
with more than ordinary Warmth: But
they will observe, I don't doubt, that this is
generally when he is treating of such things,
as can scarce be thought of with Patience by
any one. Tho' indeed he had a greater Pro-
vocation to be warm than every Writer has:
He had been educated amongst the People
against*

To the Bookseller.

against whom his Treatise is principally design'd, and therefore had more Opportunities of knowing the inveterate Temper of his Adversaries. At least they took care that he should be sufficiently acquainted with it after he left them; for upon his chusing the Church of England, when he took his Batchelor's Degree, in the Year 69, he was entirely rejected of all his Friends, from whom, after that, he never receiv'd more than thirty Pounds. And yet, that he took up these Principles, not out of any Affectation of Changing, but upon serious Study and thorough Deliberation, the following Book is a sufficient Proof. Tho' as few People agree exactly as to their Sentiments in every Particular, there are perhaps some Passages, and more Expressions, in which I do not entirely concur with the Author. However, as to the Design, and Substance, and main Arguments of the Book, I am sure it must be Cavil, and not Reason that can oppose it. But I thought it necessary to give the preceeding Intimation, lest because I have been engag'd in conducting it thro' the Press, I should be call'd upon to defend every Line in the Copy.

You know, Madam, as to myself, I have been but little further concern'd than to supervise and correct the Mistakes of your Printer: And I wish I had done that as well as

To the Bookseller.

I design'd: But your Compositors must take the Blame upon themselves, when they have not amended the Faults pointed out; which has too often happen'd, especially in the Quotations; tho' I am not aware they are any where so gross as to puzzle or mislead an intelligent Reader. For which reason I think it needless to trouble you with a Table of Errata. So that I have nothing more to add, than to wish you all the Success which is due to the Book, and to the Memory of your good deceased Spouse, to whom both the Religious and the Learned World are particularly indebted for the many useful Works he has been instrumental in conveying to them; which were always such as had an immediate tendency to make Mankind either wiser or better. I wish more of the Trade would follow the Example. And were there many more that did so, they would be scarce able to ballance the Mischief that is done, by one abandoned and infamous Wretch amongst you, who, acting the counter-part to what Mr. Smith was to be commended for, has scarce publish'd any thing, but with a tendency, at least, if not a design, to debauch and corrupt the Minds of our Youth. A Wretch! that would have been tolerated in no former Age, nor hardly in the present one, under any Government but our own. But let him know, that (whatever
Im-

To the Bookseller.

Impunity or Encouragement he may meet with here) without a severe Repentance, he'll most dearly account for it hereafter. And what Repentance can he hope will avail, when all Reparation is so much out of his Power? And when his Crime is of such a nature, as not only to poison the present Generation, but (as far as in him lies) the latest Posterity? So that the Contagion will be spreading when he himself, it is to be feared, will, in the other World, be trembling thro' a sense of his Guilt, and under the dreadful Apprehensions of a severer Doom that he must one Day expect for it. And when you, Madam, it is to be hop'd, and your beloved Spouse, shall look back with Complacency upon your different Conduct, and with longing Hopes, wait for the Time, when all that have been any way subservient in the turning many to Righteousness, shall shine like Stars for ever and ever.

I am,

Feb. 12. 1721.

M A D A M,

*Your sincere Friend and
very humble Servant,*

C H A. W H E A T L Y.

To the Book-Collector.

THESE VOLUMES, BEING THE

REMAINS OF A LIBRARY

OF THE REV. JOHN H. B. ...

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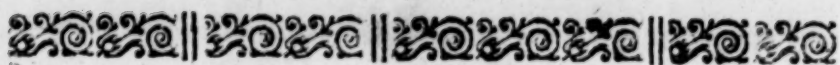
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DEO. O. M.
Sacrum.

Ecclēsiarum principes Origines,
Episcoporum maximis Apostolis
Succēssiones, ordinatas, integras,
Sēctariorum Postulata plurima,
Rebelliūmque pervicaces Fremitus,
Jugum abnuentes Infulati Antistitis,
Ritūsq̃ue prāvōs atq̃ue prava Dogmata,
Et distrāhendæ Ecclesiæ Molimina
Expono Christi Nominis Sequacibus.
Adeste Sancti Spiritus *καὶ ὁμοῦ*,
Et nostra puris permeate Pēctora
Flammis, ut omnes Omnibus Fallacias
Heic detegendo, Christianæ Ecclesiæ
Paci & supernæ Veritatī inserviam !

Amen !

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

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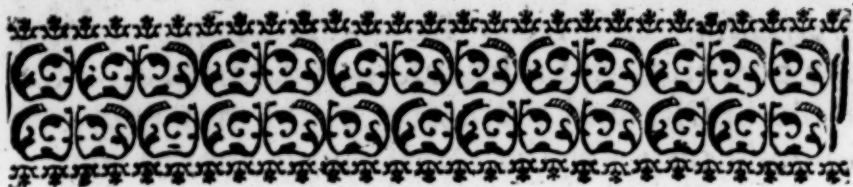
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I JOHN



1 JOHN iv. 6.

He that knoweth G O D heareth Us ;
 He that is not of G O D heareth not
 us : Hereby know we the Spirit of
 Truth and the Spirit of Error.

C H A P. I.

*The Coherence of the Words consider'd.
 The Characteristic of False Preachers,
 or Prophets. Of Believers in general.
 The Explication of the Words, and
 the first general Truths comprehended
 in them.*



IN this Chapter the Apostle endeavours to fortify those who had given up their Names to CHRIST, against those Errors which had crept into the Church, even in the Infancy of Christianity. Tho' the Governours of the first Churches, and their Preachers, were such as had convers'd with
 B Christ

Christ in the Flesh, as had heard the Gospel of *Everlasting Life* from his Sacred Lips, as had the powerful and miraculous Influences of God's Holy Spirit, and therefore could not easily be impos'd on ; yet the Devil found means to employ his Emissaries to cross their pious Labours, and to sow mischievous Tares among the good Seed of Divine Truth. From their Activity arose those Schisms and Heresies which divided the eldest Christian Church, and gave St. *John* and his Fellow Apostles work enough to keep such as Believ'd, steady to the Rules of Unity and Heavenly Love.

When every buisy Person put on a pretended Zeal for the Salvation of Souls, and, under that pretence, would turn a Preacher ; When, under the same Covert, they try'd to undermine the very Foundations of Christianity, and to deny things, evident to common Sense, and plain to all the Understanding World ; when the true Pastors of the Church of *Christ*, Men lawfully Call'd and lawfully Sent to convert a sinful World, were traduced as meer Cheats and Impostors, or such as were not faithful to that Trust repos'd in them ; When things stood thus, it was time for the *Lawful Ambassadors* of Heaven to look out, and apply proper Antidotes to such deadly Poisons : All which they could no way do more effectually, than by giving Christians

I. A general Caution, *Not to believe every Spirit, i. e.* Not to admire or follow every one who should take upon him to be a Preacher. Then

II. By giving them certain Notice how numerous the *False Pretenders* to that Sacred Office were. And,

III. By

III. By laying down those distinguishing Marks and Characters by which God's faithful Ministers or Servants might be distinguish'd from such *Unauthoriz'd Usurpers*. And all these things we have in the beginning of this Chapter.

The Caution and Information, I mention'd, are given in the first Verse, *Beloved, believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone out into the World.* Ver. 1.

The distinguishing Characters are laid down in the following Verses: And they relate,

I. To the False Prophets or Preachers, when compar'd with the True, *Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* Ver. 2, 3. Where we must not imagine, that a bare Acknowledgment, that such a Person as was call'd *JESUS*, the suppos'd Son of *Jeseph* and *Mary*, had really appear'd in the World, was all that was requir'd of a Christian; or, that such a Confession as was made by the two Travellers to *Emmaus*, *That Jesus of Nazareth was a Prophet mighty in word and deed before God and all the people,* was enough: For those who call themselves *Jews* and unbelieving *Turks*, may consent to the Truth of these Things. But that Person who was commissioned to feed the Believing Flock by the Spirit of God, was oblig'd to acknowledge in his own Heart, and to declare to all the World, that this *Jesus*, this Great Prophet, whom we speak of, was, indeed, the ETERNAL WORD OF GOD made Flesh for the sake of Man; that He was that *Messias* so long and so earnestly expected by all Nations; that

He came with full Power and Authority to give Laws to all such as entertain'd any rational Hopes of a future happy Life, and to constitute such a Government, and prescribe such Rules of Government for the Church, as might be agreeable to Infinite Wisdom, and suit with those great Designs which the Incarnation of the Son of God had any respect to. And he was oblig'd to declare accordingly, that as the Blessed *Jesus* was the Son of God, and the Captain of our Salvation, and the uncontrollable Governour of all who should at any time believe in him; so it would be their indispensable Duty to obey his Laws, and to submit to that Government which He had settled in his Church. And all these Truths rise necessarily from that Confession, that *Jesus Christ was come in the flesh*. Whoever, therefore, should take upon him as a Teacher in the Church, and yet deny or contradict any of these Truths; such a Man could not be of God, or be acted by the Spirit of God: Every Notion which detracts from these Principles is a dangerous and an Antichristian Error.

2. Another of our Apostle's Characters relates to the common Society of Believers, *Little* Ver. 4, 5. *Children*, says he, *ye are of God, and have overcome the temptations of these False Prophets, because greater is he that is in you, than he that is in the World*. Where St. *John*, out of that tenderness he had for such as own'd his Master, calls those to whom he writes, *Little Children*, acknowledging so that he ow'd the Duty of a *Father* to them. St. *John* and his Fellow Apostles had endeavour'd to beget them to Christ; and every time they thought on their Converts, Paternal Passions were presently their Bosom Guests. The
Apostle

The Text explain'd.

5

Apostle had found some of these his Spiritual Children careful in their own Concerns too, and hitherto very watchful against all the Attempts of *Uncommission'd Preachers*; and he congratulates their Felicity. The Spirit of Wisdom, which was their constant Companion and unfailing Guide, was that which enabled them to baffle all the Arguments of Deceivers: And it could be no wonder that the Spirit of God should get a compleat Conquest over those wretched seducing Spirits, who study'd nothing but to confound and ruine the whole Christian Faith.

For tho' there may be a great deal of Subtilty in those Agents of Darknes, who, as our Saviour asserts, *are wiser in their generation than the children of light*; yet the Wisdom of this World, when it stands in competition with that Wisdom which is from Above, as in its own Nature it is Earthly, Sensual, Devilish; so it must quickly vanish and come to nothing. The World and worldly Politics may make a fair show; but when the Principles of such as serve the Interests of the World are once seriously examin'd; their Errors grow immediately both notorious and odious. And let such Persons counterfeit never so cunningly; let them express a pretendedly pious and impartial Zeal for the good of Souls; the spiteful Devil will soon be discover'd under his glittering Robes of Light. And tho' a few poor ignorant Wretches, Children of this World and of Darknes, may submit to their Delusions, Gods gracious Providence watches over his own with a more careful Eye. And as his Spirit, according to Promise, *leads them into all Truth*; so the same Spirit guards them against all the Artifices of Seducers, and secures them

from their unhappy Policies who make it their business to confound the Church.

Ver. 4. If we consider the Text with the Context, we find the Apostle vindicates the Calling of himself and of his Fellow Labourers against the Pretences of those Seducers, against whom he cautions the Believing World. *We are of God*, says he; which, tho' it is a very lofty Claim, yet it is no evidence that the Claimer took too much upon them; for the Apostle had bestow'd the same Character upon the whole Body of faithful Christians. Not but that a true Minister of *Jesus Christ* is much ennobled by his Office: But every one who is acted by the Spirit of God, thinks so meanly of himself, and has such an excess of Charity for others, that, as *Moses* of old wish'd, that *all the Lords People were Prophets*; Numb. 11. 29. and as *St. Paul*, in his Plea for himself before Acts 26. 29. *Agrippa*, wish'd that *All that heard him were not only almost, but altogether such as himself, i. e. Sincere and True Believers*; so those Persons who are really influenc'd by the Spirit of God, could wish the greatest Privileges, even those which are peculiar to themselves, common, (if it might stand with the Determinations of Infinite Wisdom) to all their Christian Brethren. They delight to speak often of those diffusive Blessings in which all the Faithful Members of the Flock of *Christ* are equally Partakers. And, with regard to them, every one who is a *True Believer*, as well as every one who is a *Lawful Preacher*, is of *God*.

In Explication of the Apostles Words we are to observe only these things:

I. What

The Text explain'd.

I. What is meant here by *Knowing God*? *He that knoweth God heareth us*, says St. John. Now to *know God*, is, not only to have heard that there is One great supreme Governour of the Universe, and to conclude, that what we have so heard is true; it is not only to form such Notions to our selves, as necessarily infer the Existence of a God, or to apply our Observations on the Works of Nature, to evidence the same Truth; but to *know God truly* is to reflect upon those Obligations which we have to Love, Reverence, Serve, Worship and Obey that Universal Governor, as He is a Being infinitely Good, Powerful, Just, Merciful, Wise, &c. To *know God*, is to consider Him so as to bend all our own Thoughts, Words and Actions to advance his Honour: It is to exclude all our private Interests and Designs from interfering with our Duty to him: To consider him as He has reveal'd himself, viz. a God who will by no means clear the Guilty, nor let such as persist in Disobedience to him go unpunish'd, either in this or in a future World.

To *know God truly*, is to know his Laws, to study his Commandments, to consider the Reason, Justice, and Importance of them, and to observe rightly their Nature and Tendency: It is to meditate on that immense Price He gave for our Redemption, in his own most precious Blood, that we might be a peculiar People to himself, zealous of good Works: It is to remember always, That we ought not to dispense with the plain and positive Laws of God, in favour of any vain Fancies, or weak and ungrounded Suppositions of our own: To believe that the plainest Rules are the most readily to be

obey'd; it being reasonable to conclude that God laid them down in such very plain Terms with that Intention. Where Men who have not thought on these Things, have yet a high Opinion of their own Understandings; I may say of them as St. Paul did of old, *If any such Man thinks that he knows any Thing, he knows nothing yet as he ought to know.* Or, I may say farther, as he does in another Place, *They profess that they know God, but in Works they deny him, and are abominable, disobedient, and to every good Work reprobate.*

II. We are to consider what St. John means by those Words, *He that knoweth God heareth us.* Now, *hearing us*, in the Text, is not to be confin'd to that Sense which we commonly put upon that Phrase, as if it meant no more than hearing the Sound of Words with our outward Ears; For what? tho' the Apostles were of God, there were too many yet who had heard them preach, and yet were very far from the true Knowledge of God; as those referr'd to in the Margin. *Hearing*, therefore, which is spoken of in this Place, as an Effect and Evidence of the true Knowledge of God, is a serious Attention, not to the Sound of the Words, but to the Truth of the Matter of the Gospel; and an Attention to that Truth, as it is deliver'd by those who have a lawful Commission to preach the Word of God.

Hearing, in this Place, implies a firm Resolution to live according to the Doctrine so lawfully preach'd: It requires Submission to the *Discipline*, as well as the *Doctrine* of Lawful Pastors; as well too where they have the Concurrence of *Civil Powers*, as where they have it not. And this

this is plain from the Practice of Believers in the first Ages of Christianity : For we find that in those days the Apostles cut several off from the Body of *Christ*, the Church, by the Sentence of *Excommunication*, who, had they appeal'd to the Secular Magistrate, might have been safe enough from any outward Prejudice which that Sentence could have brought upon 'em. But we find those Apostolical Censures, and those denounc'd by their Successors in after Ages, not a whit the less dreadful, because the Censurers wanted the Concurrence and Favour of Civil Governours.

Thus, when the *Incestuous Corinthian* was cut off from the Church as a rotten Member, by the Sentence of *St. Paul* ; he knew too much to think the *Roman Prætor* could take off the Weight of the Apostle's Censure ; and therefore he sought by sincere Repentance and Submission to be receiv'd again into the Churches Bosom, and accordingly he was re-admitted by the same Apostolical Authority. Whatever Commission the Apostles, or their Successors had from Heaven, and however authentic that Commission might be in itself ; yet, so long as the Powers of the World stood in Opposition to the Progress of the Gospel ; the Apostles and their Successors had only a voluntary Jurisdiction over such Persons as freely receiv'd that Word which they preach'd, and submitted to that Authority which they pretended to. They had then no coercive Authority over the Subjects of Unbelieving Princes : And yet their Censures were as Sacred, as Reasonable, as Powerful, and as much fear'd ; and the severest of their Doctrines were submitted to with as much Patience and Readiness ; as if all the Swords in the Universe had

1 Cor. 5. 5.
- 13. com-
par'd with
2 Cor. 2.
6, 7, 8.

had been ready to back them. And it appears from the Text, that those who did not thus freely hear their Doctrine, and thus voluntarily submit to their Discipline, were not, nay, could not be *of God*. Some, indeed, might pretend to be of God, and yet refuse Submission to his Officers in the Church; but those who did so were led really by a Spirit of *Error*: The Spirit of *Truth* taught, commanded, and obliged every true Christian to evidence his heavenly Birth by receiving and practising upon that Doctrine which was preach'd by the *Apostles* and their *Successors*, in the Instruction and Government of the Church.

The Words being thus far explain'd, the general Propositions included in them are these:

- I. FIRST, That none ought to undertake to Instruct or Govern the Church of God, but such as are *lawfully call'd* by Him to that Great and Weighty Work.
- II. SECONDLY, That it is the Duty of every sound Christian to *attend to*, and to *obey* the Doctrine and just Authority of those Teachers and Governours who are so lawfully call'd to Teach and Govern the Church of God.
- III. THIRDLY, That those Persons who enter upon the Pastoral Office *without* such a lawful Call, are lead only by an *Erroneous* and *Antichristian* Spirit, and consequently are Deceivers.
- IV. FOURTHLY, That the *sound Believer* shows most evidently, that he is influenc'd by the Wisdom of God, when he *distinguishes* carefully between Seducers and God's lawful Ministers, and gives all due Reverence and Obedience to God's lawful Ministers, but avoids and flies from Seducers.

These

None to exercise the Ministry, &c.

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These several Propositions I shall, by God's Assistance fully make good, in that Order in which they are here laid down.

C H A P. II.

*The first General Proposition enter'd upon,
and the Heads from which it is to be
prov'd laid down.*

Heb. v. 4. *No Man taketh this Honour unto himself, but he that is called of God, as was Aaron.*

THE FIRST General Proposition from the Words of the Apostle is this ; That none ought to take upon them as Instructors or Governours in the Church of God, but such as are *Lawfully Call'd* by Him to that great and weighty Work. That Man is look'd on as no very good Subject, who will always be Pragmatical, diving busily into State Affairs, in which he is no ways concern'd, and imposing his Notions upon his Prince, who, it may be, neither asks for, nor stands in need of his Politic Fancies: when yet the very same Man, if call'd by his Sovereign to the Council-Table, shall have his prudent Advices crown'd with Favour. Nay, the Master of a private Family will give him little Thanks who meddles with his domestic Business before his Counsel is ask'd; who yet may reward him very gratefully when he gives him good Advice, in the same Affairs, upon demand.

I.

As

1 Sam. 2.
36.

As it is in Matters of an inferiour Nature, so it is in the Government and Management of the Church, the Houshold and Kingdom of God. That Servant who is ready to go on that Message on which God sends him; who makes no trifling Excuses to shift off a weighty Employment; who never spends his Time impertinently; but will chearfully sacrifice his Ease, his Health, his Interests, his Estate, nay, his Life itself, to save the Souls of Sinners, and to demonstrate his unreserv'd Obedience to his heavenly Master's Commands; that faithful Servant shall receive Blessings from the Lord, and a good Reward from the God of his Salvation. But he who shall intreat to be *put into the Priest's Office*, only that he may eat a Piece of Bread, which was the Judgment with which God threaten'd the Posterity of *Eli*; he who affects a spiritual Employ only out of Ambition, that he may have the better Opportunity to carry it High over his Christian Brethren; he who enters not into the Fold of Christ by the *Door*, but *climbs over the Wall*; who thrusts himself on that tremendous Work with as little Concern as that with which he would take up any Trade or Mechanic Business; who takes upon him as a Teacher or Governour, that he may humour itching Ears, that he may support a Schismatical, or Heretical, or, it may be, an Atheistical Party, or that he may find the more Opportunities of affronting the lawful Governours and Teachers of the Christian Flock; such a Person only profanes that sacred Office which he assumes to himself, and brings the Ruin of the unhappy Wretches, who have his Person in admiration, upon his own Head.

When

When the seven Sons of *Scæva* the *Jew* took upon them, as *Exorcists*, to cast out Evil Spirits in the Name of *Jesus* whom Paul preach'd, God permitted the Evil Spirits to prevail against them, and they fled out of the House, where they were trying their Skill, naked and wounded. The Gift of casting out Evil Spirits from such as were possessed, was, among others, conferr'd upon the Apostolical Office by Christ: And it was a very invidious Gift: Every little Creature, therefore, would be catching at it: But their Success was very discouraging, *Jesus* I know, says the Evil Spirit, and Paul I know, but who are ye? The Devil, tho' fallen from his Original Perfection, is too wise to be impos'd upon by such Deceivers, as many in our Age and Nation are deluded by, only because they know not God as they ought to do.

As for God himself, He has that Intense Love for his Church, that he will never permit every Usurper to preside in it. When our Lord commanded St. Peter to feed his Sheep, to feed his Lambs, and us'd a Metaphor taken from the Practice of ordinary Shepherds; He then consign'd to St. Peter and his Fellow Apostles, such a Care over the Christian Flock, as other Shepherds exercise over theirs; viz. To provide good Pasture for them, to conduct them to it, and to defend them in it, from Beasts of Prey, tho' at the Price of their own Lives. He obliges them to administer to Believers the wholesome Food of God's Word, whether as Milk for Babes, or as stronger Meat for full grown Men; and to direct them in those Ways of Holiness, relating either to Doctrine or Government, which may bring them to a happy End. As there

there is an immense Reward secur'd to them who execute the Pastoral Office faithfully, and divide to every one of their Sheep their Portions in due season ; so, there is an Infinity of Woes denounced against them who, whether they are lawful Pastors or Usurpers, lead Christ's Sheep into By-Ways ; who infect them with strange or false Doctrines, or teach them Disobedience to the Laws of their Redeemer.

The Consideration of these Things made several eminent Persons, of old, rather to mangle and disable themselves, than to undertake so dreadful an Employment. The World is generally in the same corrupt State as populous *Nineveh* was in the Days of *Jonah* ; and all lawful Pastors are sent as *Jonah* was, to denounce universal Ruin to it without Repentance : And would not that Man, who should run on so fatal an Errand, without being sent, appear a greater Sinner, even to less discerning Eyes, than *Jonah* for endeavouring to fly from God's Presence that he might avoid that dangerous Embassy ? Men, in this Affair are not directly concern'd with one another, but they are concern'd with God. There may some Excuse be found, it is possible, for those who busy themselves in other Mens Affairs here ; but to meddle in the most Divine Offices, which an All-wise God has instituted in his own Church ; for a Man uncall'd, unsent, to take upon himself the Ministration about Holy Things, is a Presumption so very injurious to God's Wisdom, that it might almost be declar'd an unpardonable Sin.

It's true, a wild Enthusiastic Humour has prevail'd so far in some melancholic and unsettled

ἀλλοτρίοις
πισκοποιῶν.

settled Heads, that they have imagin'd themselves Call'd immediately by God to reform the World. Thus our own Nation has had her *Hackets*, her *Coppingers* and *Arthingtons*, her *Foxes* and *Nailors*, &c. mighty Zealots, but without Religion; nay, without so much as common Sense, yet unhappy Disturbers of the Churches Peace. For never yet was any Enthusiast so mad, but he has found others mad enough to follow him. Indeed, it is the Business of such Extravagants, not to edify but to confound; and the Event of all their mischievous Endeavours has been Scandalous and Disastrous.

Where Men find themselves carry'd on to unusual Actions, by extraordinary Heats; they have a great deal of reason to fear that the Devil, and not God, puts them forward. Had those who profess Christianity been careful here; the *Roman* Calendar would have wanted many of their admir'd Saints, and the first Parents of our numerous Sects in these Nations would scarce have pass'd for Holy, or for Sober Men. When God reveal'd himself to *Elijah* in the Cave of *Horeb*, a violent and tempestuous *Wind* rent the Mountains and broke the Rocks in pieces; then follow'd an *Earthquake*, then a *Fire*: All appearances of a terrible and destructive Nature. But God was neither in the *Fire*, nor in the *Earthquake*, nor in the dreadful *Tempest*: He came at last only in the *still small voice*. God ordinarily shows himself to those whom he sends in the calmest and the gentlest ways, that they may know how agreeable Love, and Unity, and Goodness is to his Nature. Nay, tho' he punish'd *Jonah* severely for his Disobedience at first, we don't find

1 King. 19.
11, 12.

find but that when he renew'd his Commission, he did it with the same softness as before.

When we find easier Motions or stronger Inclinations in our Minds to Good, they are very well worth our Notice; but they are by no means sufficient to qualify any Man for those particular things he finds himself inclin'd to; Every one who has vigorous Inclinations to study the Law, is not immediately fit to be either a Judge or a Counsellor; nor is every one who finds himself inclin'd to War, able to Command an Army: Much less is every one who imagines he could Preach very powerfully, qualify'd for a Bishopric, or the Priesthood. Nay, it is not fit for every Man to do an Action which is good in itself, and which it is in his own Power to do, meerly because he has a very good Will to the Action, as appears in *David's Case*: *David* was a Pious Man, a Man after God's own Heart, his Mind was set upon a very Pious Work, viz. the Building of a Temple to the Name of the God of *Israel*; he was Rich and able to do it, and his Design was approv'd by God's Prophet at the first hearing; yet God, by the same Prophet, forbade *David* to undertake that Glorious Work: *David* was a Man of Blood, and God's Temple was to be built by a Son of Peace.

1 Chron.
22. 7, 8,
9, 10.

Acts 16.
6, 7.

So St. *Paul's* Design to preach the Gospel in *Asia* and *Bithynia*, at such a particular time, was excellent and agreeable to his Apostolical Character; and yet the Spirit would not then suffer him to do so: Other Work was laid out for him at that time; and his Call to that Work he was bound to obey. So to convert the Heathen World from Idolatry would be a Noble Performance;

mance; The Means by which to effect that Conversion, is the Word of God preach'd to them; It is in my Power to attempt the Task; But unless I had an extraordinary, a clear, and an unquestionable Call to that particular Service, I should prove my self no better than a Madman to undertake it. Every good Inclination then to the Work of the Ministry of the Gospel, and every violent Impulse on my Mind to that purpose, is not enough to qualify me, or to give me sufficient Authority to be a Governour, or so much as a Teacher in the Church of God. But, that I may the more fully clear this Point, I shall follow this Method:

First, I shall lay down some General Reasons, why none ought to pretend to Govern or Instruct the Church, but such as are *lawfully* call'd to it.

Secondly, I shall shew you what Officers those were who were appointed by *Christ* and his Apostles, to Instruct and Govern the Church, and how they were sent upon that Work.

Thirdly, I shall examine what *Qualifications* were requir'd in such Officers before they receiv'd their Commissions, and what their Practices in execution of their Commission ought to be.

Fourthly, I shall answer such *Objections* as may be rais'd against what I shall tell you under these several Heads.

C H A P. III.

The Divine Institution of Church Governours consider'd. The Scripture Account of it. The Priesthood how settled before, under, and after, the Law. Prophets how far concern'd in the Church, neither of them to be attended to unless regularly sent. Those unsent, Trespassers on God's Institution. The Care taken to render the Priesthood venerable among Jews, Heathens and Christians. Those unsent, the great Destroyers of the Churches Peace in all Ages, particularly in our own. That God's Blessing never goes along with their Labours who are not sent according to his own Appointment.

- I. *First, I* Am to show the Reasons why none ought to be receiv'd as Governours or Teachers in the Church of God, but those who are *lawfully call'd* to, and sent upon, that Errand ; and I shall insist only upon these :

1. It is directly contrary to God's own Institution, and the Practice agreeable to that Institution, as laid down in the History of Scripture. Before God chose a peculiar People to himself out of the rest of Mankind, and gave them peculiar Laws, both Sacred and Civil, for their Government; it is reasonably concluded, that the Right of *Priesthood* in every particular Family

Family lay in the *Eldest Son* or Heir of the Family ; and tho' the Priestly Office was not then limited so severely by any explicate Law from Heaven ; yet that Younger Brother who should have usurped upon his Elder would have been look'd on as a *Monster*, and not fit to live among Men.

But Nature soon grew as extravagant as it was corrupt, and God call'd out a particular Nation, of which to build a Church, from the degenerate World. When that Nation, the happy Posterity of one highly favour'd Patriarch, were grown considerable for their Multitude ; God gave them a Law from *Sinai*, and gave it with such astonishing Circumstances, that none concern'd in it could make a doubt whether God were its Author, or whether its Obligation were necessary. In that Law God limited the Service of the Sanctuary to one particular Tribe of Twelve ; so that none but *Levites* might do any thing about, or in order to, that Worship which was to be offer'd to God in his Holy Place. Among the *Levites* God settled the Priesthood in the House of *Aaron*, and the Successors of that Family. The Honour of the *High-Priesthood* was given to *Aaron himself*, as the Head of his Family ; and to the First-born in a direct Line from him, (unless upon some extraordinary Emergency) so long as the *Israelitish* Church or State should be continued in the World.

This original Settlement of the Priesthood, to whom the Governing and Instructing Part in the *Jewish* Church belong'd, exclusively of all others, in the Family of *Aaron*, was so terribly confirm'd, that none but Madmen could ever

pretend to controvert it. The Command is
 Exod. 28. laid down in these words, *Take unto thee Aaron*
 1. 41. *thy Brother, says God to Moses, and his Sons with*
him, from among the Children of Israel, that he may
minister unto me in the Priests Office : And thou shalt
put the Holy Garments upon them, and shalt anoint
them, and consecrate them, and sanctify them, that
they may minister unto me. The Method of the
 Consecration of Aaron and his Sons is laid down
 afterwards in Exodus 29, and repeated in Levi-
 ticus 8.

After this Charge given to Moses, God regu-
 lates the Encampments of the travelling Tribes;
 and He orders that *Moses and Aaron, and his Sons,*
 Num 3. 38. *should pitch their Tents before the Tabernacle of the*
Congregation Eastward : That they should keep the
charge of the Sanctuary for the charge of the Chil-
dren of Israel : And that the Stranger who should come
nigh should be put to Death.

But perverse Man is always ready to rebel
 against the plainest and most immediate Di-
 ctates of his Creator. The Limitation of the
 Priesthood to the Family of Aaron was God's
 own Work ; and yet several who knew it was
 so, were offended at it : To be devoted and
 consecrated wholly and entirely to God's Ser-
 vice ; to have liberty to approach the Place of
 his Presence ; and to be divided from the rest of
 the Tribes of Israel, with evidences of Favour,
 as signal as that by which all the Twelve Tribes
 were separated from the corrupt Mass of Man-
 kind ; all these things were very Invidious ; and
 Men of Pride, Ambition, and Selfconceit could
 not brook it, that God himself should put such
 difference between Men and Men : And this was
 the original of Corah's Schism and Rebellion.

Where

Where the *Priesthood* is envy'd, the *Sovereignty* is always look'd on with an evil Eye: *Corah* himself was a *Levite*, and so appropriated to the Service of the Tabernacle: But he was only in an inferior Station, and he aim'd at the highest. That he might carry on his Designs the better, he engages *Dathan*, *Abiram*, and *On*, Sons of *Reuben*, *Jacob's* eldest Son, in his Sin: So that *Corah* began to think himself as worthy of the *Priesthood* as *Aaron* or his Sons; and the *Reubenites*, as Heirs of the eldest Tribe, fancy'd themselves as fit for the *Civil Sovereignty* as *Moses*: *Ye take too much upon you, say they to Moses and Aaron, seeing all the Congregation is Holy, every one of them, and the Lord is among them: Wherefore then do ye lift up your selves above the Congregation of the Lord?* As if they who made this Remonstrance had been of a levelling Humour, and would not by any means have assum'd the same Authority which *Moses* or *Aaron* enjoy'd; nor have exalted themselves at all above that Holy Congregation!

Num. 16. 37

The Faction here against those whom God had set over them was numerous and violent; their Leaders were Men famous in the Congregation, Men of Renown: *Moses*, who was well priz'd of his own Authority, puts the Controversy upon a short Issue; *To morrow, says he to Corah and his Accomplices, the Lord will shew who are his, and who is Holy, and will cause him to come near to him: even him whom he hath chosen will He cause to come near to him.* And the event was as he expected; when *Corah* and his Company took upon them the Office of Priests, and as Priests, took the Censers and offer'd Incense to the God of *Israel*; (and who could have

ver. 2.

ver. 5.

thought so holy a Work should not have been acceptable in a holy Congregation?) when they did this, God destroy'd those Schismatical Rebels by a new and a prodigious Judgment, *the Earth open'd and swallow'd up Dathan, and cover'd the Congregation of Abiram.* And as for the Two Hundred and Fifty self-made Priests who offer'd Incense, a Fire from the Lord consum'd them at once, and *their Censers were made broad Plates for a Covering for the Altar, to be a Memorial to the Children of Israel, That no Stranger, who is not of the Seed of Aaron, come near to offer Incense before the Lord, that he be not as*

v. 18. 31, Corah and his Company.

35, 40.

God having thus revenged his Honour on the Rebels, and made that stiff-neck'd People sensible of their Error in siding with a Schismatical Faction, by the terrible Desolations of a suddain Plague; he not only confirm'd Aaron in his Office by accepting that Incense, and hearing those Prayers which he offer'd for the perishing Wretches; but he also made a *Rod of Aaron*, which was laid up in the Ark with those of the other Tribes, to flourish in a miraculous Manner, and order'd that Rod to be laid up there again for the future, that it might in after Ages be a continual Warning to all such as should dare to intrude themselves into the Priestly Office.

Nor can a pretence to *Piety*, or a mistaken Zeal for God's Honour excuse any unwarrantable Approaches to that Office. It has a show of Tendernefs for his Honour to endeavour to secure the Place where God has fixt his Name from any Danger; and *David*, tho' a Prophet himself, and one throughly vers'd in

in the Laws of God, could scarce suspect that Man guilty of any Impiety, who put out his Hand only to support the tottering Ark; yet God, who looks on Things with Thoughts far different from, and superiour to, those of Men, was so jealous of his own Glory, and so resolved to have his Commands obey'd; that when *Uzzab* out of an erroneous Zeal, put forth his Hand to hold the Ark, and only, as he thought, to prevent its falling; God's Anger was kindled against him, and he smote him in that very Place that he dy'd; because he, who was no Priest, had laid his Hand upon the Ark: and this agreed with what he had before commanded *Moses*.

I Chron.
13. 9, 10,
Num. 4.
15.

When *Jeroboam*, with the Ten Tribes, had rebell'd against the House of *David*, and ungodly Policy taught him, that to secure his ill gotten Kingdom, it was necessary to sepearate from the Temple Worship, as well as from submission to the rightfully reigning Family, (for those Sins of Schism and Rebellion are never better defended than by one another;) we find that it is particularly charged upon him, on this Occasion, that *he made an House of high Places, and made Priests of the Lowest of the People, which were not of the Tribe of Levi*. And tho' God sent a Prophet of his own to reprove *Jeroboam*, for his Impiety and Idolatry, and confirm'd the Truth of the Prophe's Threatnings by very sensible Miracles; yet it is recorded of *Jeroboam*, to the Aggravation of his Guilt, that when his Fears were laid again, *he return'd not from his evil Way, but made again of the Lowest of the People Priests of the High-Places; who-soever desir'd it he consecrated him, and he became*

I Kings
12. 31.

one of the *Priests of the High-Places*. But *Jeroboam's* Relapse could not pass without Notice: For *this very Thing became Sin to the House of Jeroboam, even to cut them off and to destroy them from the Face of the Earth*. From all which we learn, that no Person under the *Mosaic Dispensation*, (how capable soever he might be of performing his Duty, as to his moral Qualifications,) could be permitted to do the Office of a Priest, or to approach the Altars of his Maker.

1 Kings
13.33, 34.

It is true, that under the old Law, the Ordinances of God were not so wholly in the Hands of the Priest, but that some of them were entrusted with the *Prophets*; for God appointed *them* sometimes to deliver his Message to his People. Indeed they had no Power to offer Sacrifices in their own Persons, unless the Sacerdotal and Prophetic Character met together in one Man; yet, after all, without affronting God himself, none could pretend to the Office of a Prophet, unless he had a lawful Call from Heaven.

Those were call'd *Prophets*, who either explain'd the Letter of the Law, and made it intelligible to the common People among the *Jews*; or, by the Influence of God's Spirit, were enabled to foretel Things to come. Both these kinds of Prophets had an *Extraordinary*, or an *Ordinary* Call from above: The *Extraordinary* Call was attended with so many notorious Evidences of its heavenly Nature, that none could make any Question of the Matter: Those who were call'd in the *Ordinary* Way, were ordain'd by others in the same Office, and sent according to rule before they could be receiv'd as Messengers from God; and both these

these Ways of Calling sometimes met together.

Thus *Samuel* was call'd by God himself in an extraordinary Manner, and an audible Voice from Heaven constituted him a Prophet of the Lord, and God declar'd his Approbation of him as a Prophet, to the Satisfaction of all *Israel*. Those who are call'd, the *Sons of the Prophets*, liv'd a collegiate Life, under the Tuition of others, and had an Education proper to prepare them for any of those Employments which they might be call'd to ; but tho' these Sons of the Prophets were exercis'd under the ablest Teachers in the World in divine Studies, that they might be ready to be sent out into the World ; yet, even those never appear'd as Teachers or Instructors of the Church, till God summon'd them to it in an open Manner ; or a just Authority was conferr'd upon them by lawful and known Prophets, their Superiours, as Scripture teaches us ; nor could *Elisha*, tho' a Man of wonderful Abilities, appear as a Prophet in *Israel*, till according to God's Command, he was anointed by *Elijab*, his Master, to be his Successor.

1 Sam. 3.
10, 19,
20.

1 Sam. 19.
20.
Compar'd
with
2 Kings 9.
1, 2, 3.

1 Kings
19. 16.

Hence it is that God, by *Jeremy*, threatens the Prophets, who had no lawful Call, so severely ; *the Prophets prophesy lyes in my Name, says God, I sent them not, neither have I commanded them, neither spake unto them ; they prophesy a false Vision and a lying Divination, a Thing of nought, the Deceit of their own Hearts ; therefore shall these Prophets be consum'd by Sword and Famine. That which follows is more terrible, and the People to whom they prophesy shall be cast out in the Streets of Jerusalem, because of the Famine and the Sword,*
and

Jer. 14. 14, and there shall be none to bury them, their Wives,
 15, 16. nor their Sons, nor their Daughters, for I will pour
 their Wickedness upon them. And speaking of the
 same kind of Prophets, he thus cautions his
 People, I have not sent them, yet they prophesy a
 Lye in my Name, that I might drive you out, and
 Jer. 27, 15. that ye might perish, you, and the Prophets who pro-
 phesy to you. And yet farther God takes notice
 of one Shemaiah in particular, one who would
 needs pretend to Inspiration, and threatens him
 thus; because he hath prophesied unto you and I sent
 him not, and he caused you to trust in a Lye, there-
 fore I will punish him and his Seed; he shall not
 have a Man to dwell among the People; neither
 shall he behold the Good that I will do for my Peo-
 ple, because he hath taught Rebellion against the
 Jer. 29. 31, 32. Lord. From such Declarations as these, the A-
 postle makes that Inference, with respect both
 to Christ and his Ministers, no Man taketh, i. e.
 no Man lawfully may take this Honour to himself,
 Heb. 5. 4. but he who is call'd of God, as was Aaron. And
 so much may suffice to demonstrate, that un-
 der the Old Law, it was contrary to the re-
 veal'd Will of God, that any Man should pre-
 tend to teach or govern the Church of God
 without a clear and lawful Call to that Em-
 ployment.

We don't find any essential Alteration in
 this Matter under the Publication of the Go-
 spel. The whole World was to be reduced to
 the Obedience of Faith, by the preaching of
 that Gospel: And therefore God in his Wisdom
 thought it not fit to confine the Christian
 Priesthood to a single Tribe; which, tho' it
 might administer well enough to the spiritual
 Necessities of one single little Country, yet
 could

could never satisfy the Wants and Cravings of the converted Universe. The first Man considerable in the New Testament, as a Preacher of the Gospel, was St. *John Baptist*: He was of the Tribe of *Levi*, and of the House of *Aaron*, and consequently, the Priesthood was Hereditary to him; yet he, tho' a Priest and born to that very End, that he might prepare the Way for the *Messias*; would not presume either to Preach or to Baptize till the Word of God came to him in the Wilderness. And it is not probable that the *Jews*, who in those Days, were very scrupulous as to the Commission of their Prophets, should have follow'd him in such Throngs as they did, had they not been very well appriz'd of his Authority; especially, since he was none of those who gave them soft Words, when he enter'd upon his Ministry with that rough Complement, that *they were a Generation of Vipers*. Nor was our Saviour himself less cautious in the Matter: For even he would not enter on his Prophetical Office till he had been baptized by *John*, anointed by the Holy Ghost, descending in a visible Shape, and resting upon him, and authoriz'd by a Voice from Heaven, declaring in his Father's Name, *Thou art my beloved Son in whom I am well pleased!*

Luke, 3. 2.

Verba Placentia.

Luke 3. 7.

v. 21. 22.

Those who were so happy as to be call'd by the blessed Jesus to be his *Disciples*, could not converse with their heavenly Master so loosely, but that both his Discourses and their own Observations must have convinced them, that a powerful and authoriz'd Ministry was absolutely necessary to reduce and confirm the lost Sheep of the House of *Israel*. The *Apostles* could not see their wretched Country Men ob-

obstinate against the Light then come into the World, without abundance of Compassion, considering those dismal Judgments then ready to fall upon them; yet all their Compassion could not perswade them to rush out with a disorderly Zeal of themselves, to mend the ill State of Things; no, but they waited till they had a full Commission from the Lord, and then, and not till then, they flew with an eager haste to the Conversion of a perishing People.

After Authority duly conferr'd upon the *Apostles* by the Son of God, they were enabled to *preach the Word, to heal the Sick, to cleanse the Lepers, to raise the Dead, and to cast out Devils effectually.*

Matt. 10. 1, 7, 8. After such Authority given them, the *Seventy Disciples* could go cheerfully on the same heavenly Errand: Yet, after all, when both the Twelve and the Seventy were once return'd to their Master, we hear no more of their preaching, till they were sent in a more signal Way, after the Resurrection. After the *Resurrection* they were constituted *Pastors* of Christ's Flock indeed; that they might be sufficiently assur'd that their Mission was lawful. Our Saviour, now risen from the Dead, tells them, in the first place, that *as his Father sent him, so he sent them*, i. e. he sent them with as truly a Divine, tho' not with so great and extensive, an Authority, as that with which he had been sent himself; then

John 20. 21, 22. *he breathed on them and said, Receive ye the Holy Ghost, &c.* That he might satisfy his Apostles that he had Authority to send them in such a Manner as he said, he informs them, that *all Power was given to him both in Heaven and in Earth*; Go ye therefore, says he, and teach all Nations,

tions, and, behold, I am always with you to the Matt. 28.
End of the World! 19, 20.

But, as if our Saviour had fear'd that his Apostles might yet be too forward in that weighty terrible Work; when he was just now upon his Ascent into Heaven, he commands them that *they should not depart from Jerusalem, but wait there for the Promise of the Father, and they should receive Power after that the Holy Ghost* Act. 1. 4,
was fallen upon them: And when that Promise of 8.
the Father was actually made good, and the Holy Ghost was largely given to the Apostles; then first they began to convert Sinners, as *Preachers*, to constitute a Church as *Governours*, and to feed the Flock as *lawful Pastors*.

Such too was the Case of *St. Paul*: It is true, he had been originally a violent Persecutor of the Name of Christ, and therefore an extraordinary Call might be really necessary for him; but then it is to be observ'd, that *St. Paul*, after his Conversion, apply'd himself only to arguing and disputing against the Enemies of Truth, (an Employment which a *Deacon*, or indeed a meer *Layman* well Instructed, might engage himself in) till the the Holy Ghost commanded that he and *Barnabas* should be set apart to the Apostolical Office, as they were with the solemnity of Prayer Act. 13. 2,
and laying on of Hands. And we find the 3.
same Apostle giving that Charge to the Elders of *Miletus*, *Take heed to your selves and to all the Flock, over which the Holy Ghost has made you Overseers, or Bishops.* And as *St. Paul*, under Act. 20.
Christ, was the first Founder of the Christian 28.
Church at *Ephesus*, so we cannot doubt but that he ordain'd Pastors there to take care of
the

the Souls of such as were or should be converted to Christ, as he himself had been ordained before ; and that the Holy Ghost, as was usual in those Days, confirm'd his Action, by an extraordinary effusion of the Gifts of the Holy Ghost, upon such as were ordain'd by him ; and those spiritual Gifts generally following the Ceremony of *laying on of Hands* ; that very Consequence was enough to entitle the Holy Ghost to such Constitution.

Timothy was made a Bishop in the Christian Church afterward with the same Solemnity ; and that *Titus* was so, we rationally conclude, because his Business too was to *ordain Elders in every City* ; which consider'd with that Injunction to *Timothy*, that he should lay Hands suddenly on no Man, neither be Paraker of other Mens Sins, i. e. not to be rash in sending any forth to preach the Gospel, and to dispense the Ordinances of God, lest their Infidelly or Unfitness to perform their Duty should be laid to his Charge, who had it in his Power to Ordain them or not ; these Texts join'd together show, that neither the Apostles nor Apostolical Men ever ordain'd any to be Pastors or Governours of the Christian Church, without *laying on of Hands*.

From what has been said, we learn what St. Paul meant by these Questions : *How shall they believe in him of whom they have not heard ? And how shall they hear without a Preacher ? And how shall they preach unless they be sent ?* From which Words *Camero* well infers that " It is certain no Man ought to intrude himself in-
debere In-
vocaturn
aut sine
Missione intrudere se ad fungendum ullo in Ecclesia munere. Camer. in loc.

"call'd or sent. God is the great Sovereign of Heaven and Earth; and as no Man is accepted as an Ambassador from an earthly Prince, but he who is commission'd by him, and has his Prince's Credentials to shew according to the Manner of his Country; so none, without scandalous Presumption, can call himself an *Ambassador of Christ*, or God, but he who has as authentic Testimonies on his Side. Corrupt Nature is apt to thrust Men forward upon such prohibited Employments: So God complains of such false Pretenders among his own People; *I have not sent these Prophets, yet they Jer. 23. run, I have not spoken to them, yet they prophecy. 21.* And our Saviour, who certainly was not too severe a Censurer, gives a just Character of such; *He that entreth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber: They are destroying Wolves,* John 10. 1. *not careful Shepherds, who will croud themselves upon the Flock of Christ, when they are not lawfully appointed to it. And so much may serve for the first Reason, why none ought to be publick Teachers in, or Governours of, the Church; but such only as are call'd to it in a lawful Way, or according to Order: For any Persons whatsoever to do so, is against God's Command and the Practice of his Church in Scripture.*

2. None ought to take upon themselves as Teachers in, or Governours of the Church, without a lawful Call, because the Dignity of the Pastoral Office, and the Persons of the lawful Ministers of Christ grow contemptible by such a Breach upon Divine Institutions. Among the *Jews* God determin'd the Priesthood to one single

single Tribe, as we observ'd before; and this one Tribe was appropriated to his Service by way of a redemption Price for the first Born of all the other Tribes, whom God consecrated to himself, when he cut off all the First-born of Egypt. While God asserted this Right, the *Israelites* could not despise those whom he set so high a Value upon: The very Notion they had of the Dignity of Primogeniture, That tenderness and love they had for those who were the Glory of their Strength, would teach the People, that God would never have accepted the Tribe of *Levi* as a redemption Price for them, if he had not esteem'd that Office or Business he design'd them for at a very high Rate.

Num. 3.
12, 13.

Jeroboam, therefore, shew'd himself very sensible, what a value True Religion would be at among all Mankind, while the Priesthood continued unpolluted: And he knew how naturally True Religion, while supported, would bring the Revolted Tribes, who had taken him for their Head, to a sense of their Rebellion, and reduce them to a due Subjection to the House of *David*. These Considerations mov'd him to make Priests of the Lowest of the People, the Lowest for Birth and Qualification, that he might render the Priesthood ridiculous in the first place; and then all those Religious Scruples, which a just Reverence for God's Priests might have put into their Heads, would by insensible Degrees be soon worn off, and the Rebel and the Idolater would be easily reconcil'd. On this Account (for such accursed Politics must needs be highly offensive to God,) *Abijah* King of *Judah* in his Wars against *Jeroboam*, was so very confident of success, *Have ye not*, says he, *cast*

cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the Manner of the Nations of other Lands? But Abijah adds, *As for us, the Lord is our God, and we have not forsaken him, and the Priests which minister unto the Lord, are the Sons of Aaron, and the Levites wait upon their Business.* By all which we learn, that the Priesthood was still honourable in *Judah* and *Benjamin*, the Tribes which still adher'd to the Line of *David*, whatever Contempt the other Tribes might cast upon it.

That the *Israelites* had an extraordinary Reverence to that Order of Priesthood settled in the Tribe of *Levi*, is evident from the Story of *Micah* the *Ephraimite*, who, when he was setting up in all haste for an Idolater, (tho' it may be he understood it not) thought there was somewhat of a fundamental Defect in his Design, till he had hired a wandering *Levite* for his Priest; but, when he had once got him, he concludes, *Now I know that the Lord will do me good, seeing I have a Levite for my Priest.*

Num. 17.

11, 12, 13.

Ἀλλ' ὡς

βολῇ χρη-

σιμῶς

πρὸς τὸν

θεὸν ἔφη

κλήρον αὐ-

τῶν ἐν.

Philo, that learned *Jew*, proves the Dignity of the Priesthood among his Brethren by that Argument; "That God having allotted them
"no Inheritance in the Promis'd Land, no
"particular Portion among the other Tribes;
"to make them amends, he fix'd an Excess
"of Honour upon them, and call'd himself
"their Portion: and that on two Accounts; first,
"on Account of that Divine Honour con-
"ferr'd upon them when they were made Par-
"takers of those Eucharistical Sacrifices offer'd
"up to God; and secondly, for that their
"whole Employment was to be about sacred
"Things, and that their Business about them

κοινωνοὶ

τῷ καὶ

εὐχαριστίας

σπονδῶν

μο-

ρῶν θεῷ

D

was

Περὶ τὰς ἀριστείας ὡς
 ἀπὲρ τίνος
 κληρώων
 ἐπιμελη-
 τὰς. " was as much their Interest, as if they had been
 " their own proper Patrimony or Inheritance.
 Philo informs us yet farther, " That God
 " took care, not only that they should not
 " want, or be in a dependant State, but that
 " they might all live in Plenty, that they might
 " feed delicately, and enjoy themselves in a
 " genteel Way. And after a farther Discourse
 of those Priveledges which the Priests enjoy'd,
 he, from what he had said before, deduces
 this Observation. " That the Law of *Moses*
 " had provided so for the Priests, that the Ho-
 " nour and Reverence appointed to be paid to
 " them, was equal to that which they were
 " obliged to pay to Kings. For, as he adds,
 " The People were Tributaries to the Priests,
 " as well as to their Kings ; and while they paid
 " their Taxes to temporal Potentates, with hea-
 " vy Murmurings and Curses ; they paid them
 " to the Priests with the greatest alacrity, as if
 " they had not given, but had receiv'd some-
 " thing, and therefore, they added their ear-
 " nest Prayers, and kindest Wishes to their
 " Payments.

Ὅτι βασι-
 λείως εἰς
 σεμνότητα
 καὶ τιμὴν
 ἀπαιτεῖται
 τοῖς ἱερε-
 σιν ὁ νό-
 μος.
 Philo.
 Περὶ τοῦ
 τίνα μέγε-
 θος ἱερῶν.

It were easy to produce more out of that excellent Writer to the same Purpose: But these Passages are enough to shew us what a Veneration they had for their Priests, and how strictly the *Jews*, even after our Saviour's Appearance, obey'd those Commands of God which respected them ; which Veneration, as it was founded upon God's Institution, and their being Consecrated to God's Service according to his own Will ; so it could not but decline and come to nothing, when God's Laws were violated by Intruders.

If

Καὶ δὲ τε “ Ministers of their Gods, who were Persons
 ὄντες τῶν “ eminent and Illustrious, and had gain’d that
 πατέρων καὶ “ Dignity, both by the Reputation of their
 ἀρετὰς δι- “ Ancestors, and by the merit of their own ad-
 κείας ἀξι- “ mirable Virtues.
 ωσιν ἔχ-
 οντες.

Dion. Ha-
 lic. Rom.
 Antiquit.
 Lib. 8.

The same *Dionysius* in his Account of *Romulus*, the first Founder of the *Roman* State, assures us, that, as *Romulus* constituted many Religious Officers, so he was beyond all others careful about the choice of them; for he did not expose the Priesthood to Sale, to him who would give most Money for it; nor did he put it to the Lot: but he order’d every Religious College, to chuse two new Men every Year into their Society, Men who should be venerable for their Age, eminent for their Pedigrees and Virtues, Men of Wealth and of sound Constitutions, who should enjoy that Dignity during their Lives, who should be exempted from Military Service, on account of their Age, and from the Encumbrances of the City Business, on account of their superior Employment. And tho’ their Priests were to be chosen with so much Care; yet, none so chosen were admitted of, as Priests indeed, till their Election was confirm’d by their Augurs or Sooth-sayers. Now all this was done, only that the *Romans*, if it were possible, might prevent any Intrusions into the sacerdotal Dignity. And tho’ *Dionysius* endeavours to palliate Things; yet he cannot but acknowledge that when the meaner sort of People began to creep into the priestly and other Offices, which before were very honourable and proper only for Persons of the greatest Quality, the consequences were very mischievous. And thus far *Paganism* it self went on agreeably

Antiquit.
 Lib. 2.

Ὅσα τιμ-
 ῶτα ἦν
 καὶ ἰδία
 τῶν πε-
 τεκνίων
 μόνων.

greeably to those Precepts which God himself had given to the *Israelites*.

Now, after all that we have observ'd concerning the *Dignity* of the Priesthood, both among *Jews* and *Gentiles*, it would be very absurd to imagine, that an All-wise God had not taken as great a Care to render the Lawful Dispensers of his Word and Sacraments as venerable to the World under the government of the Gospel: Nay, it would be monstrous to think that tho' the *Son of God*, our great High-priest, is infinitely superior both to *Aaron* and *Melchisedec*, as certainly He is; yet those who are his Agents in the great Work of Reconciling God and Man, should stand more expos'd to Affronts and Indignities, than those who were but the Substitutes and Appendages of the Types or Shadows of our High-priest. Doubtless those extraordinary Gifts of the Holy Spirit which were bestow'd on the Apostles and their more immediate Successors, were sufficient to set them as high in the esteem of the Multitude as *Urim* and *Thummim* and their costly Vestments could raise the Levitical Priesthood to: And the ordinary Method which the Apostles us'd in sending Labourers into *Christ's* Vineyard, and which was imitated by their Successors, was as effectual and of as great significancy as to their Reputation, as limiting the Priesthood to a particular Tribe could be.

When I find *St. Paul* giving that Charge to *Timothy*, tho' a very young Man, yet in an extraordinary Trust, *Let no Man despise thy Youth*; 1 Tim. 4.
And to *Titus*, *Let no Man despise thee*: 11. When I find him giving that Rule, *Let a Man so account* Tit. 2. 15.
of us as of the Ministers of Christ, and Stewards of 1 Cor. 5. 1.

the Mysteries of God; and vindicating the Honour of his own Ministry from those Scandals fix'd on him by False Teachers: When I find him so zealous to exalt the Christian Priesthood above that of the Jews, and arguing unanswerably on its side, *If the ministration of Condemnation be glorious, much more must the ministration of*
 2 Cor. 3.¹ *Righteousness, i. e. of the Gospel, exceed in Glory:*
 9. When I find St. Paul comparing those deceitful Workers, who transform'd themselves into Apostles of Christ, and usurp'd their Office, to Satan, who is sometimes transform'd into an Angel of Light; and then concluding, that *It is no great thing if the Ministers of Satan be also transform'd as Ministers of Righteousness, whose end shall be*
 2 Cor. 11.^{13, 14, 15} *according to their Works.* When I hear that great Master Builder of the Church, after he had mention'd some false Teachers, who endeavour'd to pervert the Gospel of Christ, add, with a piously inflam'd Zeal, *Tho' we 'or an Angel from Heaven preach any other Gospel to you than what we have*
 Gal. 1.^{8, 9} *preach'd, let him be accursed; nay, and repeating it, If any Man preach any other Gospel to you than that you have receiv'd, let him be accursed; And when I see him labouring as far as Apostolical Authority could reach, to bar the Gates of the Church against Seducers, as he does in that Charge given to Timothy, Lay Hands suddenly on no Man; And in that to Titus, To set in order the Things that were wanting in his Province, and to Ordain Elders in every City: All these Things laid together, make me conclude, that certainly it is a very great Honour to be a Minister of the Gospel; nay, that the Dignity is so great, that it is extreme Sacrilege for any to assume that Honour to themselves while the Church of Christ,*

Christ, in its ordinary Way, takes no Cognizance of them.

When a Person excellently qualify'd of himself for any weighty Employment, shall be recommended to, and intreated by others to accept of, such an Employment; when he shall rather modestly decline, than ambitiously seek after it; when tho' it is press'd upon him, he shall refuse to enter upon it; but by legal and usual ways; such a Procedure brings a publick Esteem to the Office undertaken, and a venerable Character to the Undertaker: But when a Person, sway'd by immoderate Ambition, flies at an Office with an overweening Pride; when he assumes the Powers annex'd to such an Office, in spite of all just Rules and authentic Prescriptions; the Employment it self grows despicable in time, and the Officer ignominious. So it is in a Monarchy, where, while the right Heirs succeed in a Regular Way, the Throne is awful, the Monarch revered; but when Rebels or Usurpers seize the Crown, the Monarchy grows vile and cheap in every Eye, and the Tyrants execrable. And so it is in the Christian Church, while a true Shepherd *enters by the Door into the Fold, the Sheep will follow him and know his Voice*, as they know the Voice of his Master, *i.e.* They will reverence him for his Works sake, and for the sake of his Doctrine, and will be obedient to him; *but a Stranger, one who comes not in by the Door, They, the Sheep of Christ, will not follow; for they know not the voice of a Stranger.* John 10. 4, 5.

It is true, there is nothing so well contriv'd for the use of Men, but, while Men themselves are corrupt and frail, Errors will creep in insensibly in the Practice of it. Hence, tho' the first

Preachers of Christianity laid down the best Rules in the World for the government of the Church, and, in their own Management, gave the most perfect Examples of Submission to those Rules ; yet in all Ages some Abuses have found an entrance into the Church. But because Thieves have sometimes broke thro' the Walls of our Houses; would it be Prudence, therefore, to set open all our Doors, that for the future they may enter with the less trouble ? Because the best Institutions have been sometimes abus'd, does Religion teach us, therefore, to throw down all the Public Defences of Law and Reason ? Does not sad Experience inform us, That this unhappy Breach upon Divine Prescriptions and Examples, has introduced that general Contempt of the Christian Priesthood, and indeed, of all Religion ? Do we not owe that Atheism, Profaneness and universal Debauchery with which the present Age, and these wretched Nations are overwhelm'd, to this sacrilegious Invasion of the Priestly Office ? The Evidence that it is so is too plain : For when it is once observ'd, that a Dispenser of God's Word and Sacraments can consecrate himself ; or, that those who never had any Sacred Character confer'd upon themselves by proper Hands, can yet confer a Sacred Character upon others, contrary to the Dictates of common Reason and universal Practice ; When Matters are so manag'd, it is no Wonder that he who calls himself the *Ambassador of Heaven* should be despis'd, and consequently, that God himself, the Great Monarch of Heaven and Earth, should be Dishonour'd and Blasphem'd. And then it is as little to be wonder'd at, that the Religion

preach'd

preach'd up and recommended to the World, in the Name of God, by such Ambassadors, should be disesteem'd and of no effect. And this may serve for a Second Reason of our first Proposition, *viz.* That none ought to take upon them the Government or Instruction of the Church of Christ, but such as are *lawfully call'd* to those Offices : A contrary Practice brings Disgrace and Infamy, and, by consequence, Scorn and Contempt upon the Evangelical Ministry.

3. None but those who are *lawfully call'd* ought to teach in or govern the Church ; because it is universally observ'd, that *Intruders* are the great Instruments of *Dissention*, and the constant Founders of *Heresies* and *Schisms* in the Church ; which is a strong Evidence that God does not give his Blessing to the Endeavours of such Men, even when, by an unhappy Mistake, they are carry'd on by a good and wellmeaning Zeal. It is Love and Unity only which makes the Church of Christ appear like the Spouse in the *Canticles*, *Fair as the Moon, bright as the Sun*, Cant.6.10, *and terrible as an Army with Banners*. And can the Fomenters of Contention then be Friends to that Celestial Beauty ? No certainly : For that Beauty vanishes when the Church's Unity is dissolv'd : Hell then grows triumphant ; and the honest-hearted sincere Christian scarce knows whither to apply himself. The wicked One hates the Little Flock of Christ inveterately ; and therefore, in a clandestine manner, sows his Tares in the Church's Field, and endeavours to work Confusion in it with an indefatigable Industry. And tho' God's Watchmen, the Shepherds of his *Israel*, attend their Charge never so carefully ;

carefully; that indefatigable Enemy of Souls will find some Opportunities to do Mischief; some Season to scatter Division among the most closely united Brethren.

An Excess of *Charity* makes the faithful Followers of Christ often too credulous: When one who is an *Israelite indeed* himself, one in whom there is no Guile, sees another with a mortify'd Countenance; when he hears nothing from him but heavenly or almost rapturous Discourse, and the tenderest Expressions of infinite Affection to the precious Souls of Men; when he observes such a Man's seeming Industry in Preaching, his extraordinary length and mighty fervency in Prayer; and all these plausible Artifices attended with a Life blameless and innocent to common Eyes; would not such Fallacies draw him into an high Opinion, at least, of the Integrity and good Meaning of such a Man? Are not these Finenesses enough to impose upon the very *Elect*? And did not our Saviour therefore advise, with the greatest Reason, that his Disciples should be *Wise as Serpents*, as well as *Innocent as Doves*?

The Holy Jesus warns us of those *False Prophets*, those *Deceivers*, whose coming he foresaw: He tells us, that many such should come in his Name; that they should not only have many popular Arts to delude the Vulgar with; but that they should show great Signs and Wonders; that they should endeavour to persuade us, that Christ is

Matt. 24.

4, 5. 24, 25.

in the Desert, or in the secret Chambers. And

St. Paul tells the Elders assembled with him at Miletus, he knew that after his departure, grievous

Acts 20.

29, 30.

Wolves should enter among them not sparing the Flock; Nay, that of themselves Men should arise, speaking perverse

perverse things to draw Disciples after them. And St. Peter, the Apostle of the Circumcision, agrees with the great Apostle of the Gentiles in the same Prediction; There shall arise false Prophets among you, who privily shall bring in damnable Heresies, and many shall follow their pernicious Ways. Such is the unhappiness of wretched Mankind, that let Deceivers intend never so much Mischief; and let the Measures they take be never so well suited to such Intentions; there will some be found so weak as to be impos'd on by them: Novelty and Vanity prevail so far, that Multitudes (in this more foolish than Birds) run into those Snares which are laid before their own Eyes.

2 Pet. 2.
1, 2.

Those false Prophets, of whom we are warned by our Saviour, are not only such as make it their Business to propagate bare-fac'd Lies; but they are such as run without sending, as we observ'd before: they are such as have seen *Vanity and lying Divinations* themselves, and then say to others, *the Lord saith, when the Lord hath not sent them.* If they were upon any good Design, they would never be so forward. The Work of a Pastor in the Church of Christ, is of that great Importance; the Difficulties which a Man in that Office is to encounter with, are so many, whether we consider the Opposition which a wicked World generally makes, to all their best Endeavours; or the Multitude of Enemies which the Agents of Hell raise to the Word and Truth of God; or that prodigious Stupidity and Obstinacy which is to be met with in invincible Sinners: Again, the true Pastor has so little Encouragement to do his Duty; so very few can endure to hear sound Doctrine,

Ezek. 13.
6.

Doctrine, or plain Truth; Men are generally so enraged when they hear their own darling Sins decry'd, their wicked Words or Actions ript up: And after all, he who upon any of these discouraging Considerations, shall shrink from the Performance of his Duty; who shall be afraid to reprove the greatest Sinner, or to contend with the most obdurate Scornor or Infidel, does so certainly damn himself for ever: that a Pious and thoughtful Person, who reflects on these Things, will be so far from running himself upon that dreadful Employment without a lawful Call; that he'll rather avoid it with the greatest Care, or like some great Men of old, (who have their Followers too of latter Years, tho', God knows, in smaller Numbers) abscond, or even mutilate himself rather than have it, tho' by their lawful Superiors, violently press'd upon him.

2 Cor. 2.
16.

When St. Paul reflected upon the terrible Importance of the Ministry of the Gospel, that *to those who were saved it was indeed the Saviour of Life unto Life*; but that it was *to those who perish, the Saviour of Death unto Death*; He breaks out presently into that pathetic Question: *And who is sufficient for these Things?* And can that sacred Calling which was so dreadful to St. Paul, be thought so easy, so trifling a Thing to a Man who has nothing but God's Glory, and the Salvation of Souls before his Eyes? No certainly: It is Confusion therefore, and not Edification, which such over-forward Persons aim at; and they generally gain their Ends. Let but the Church be like *Jerusalem, as a City that is at unity in it self*; let but Christians be engaged in holy Love and Charity with one another.

another ; and let but the Doctrine of the Gospel be propagated without any Wresting or Corruption, and all the Hopes of these busy Creatures would soon be at an end. But it is the Interest of such Men to sow the Seed of Contention, and to make Parties and Factions among Believers ; and they pursue their Interest, that by fishing in troubled Waters, they may get something. But, if we can, let us suppose the Zeal of such Men for Truth to be very great : Is it not yet a strange Impeachment of divine Wisdom and Goodness, to act as if God had not taken a sufficient Care for settling Teachers and Governours in his own Church ? Is it not strange, that when he had his Disciples *pray the Lord of the Harvest that he would send forth Labourers into his Harvest* ? Is it not strange, that at that Time our Saviour should give no Intimation, that every one who had a Fancy for it, should make haste and turn a Preacher ? Is it not strange, that Christ should confine a Work of such indispensable necessity, to severe Rules and Methods, and not rather by an unlimited Commission, encourage every Daring and Enthusiastical Spirit ?

Matt. 9.
38.

St Paul writing to the *Corinthians*, (a People among whom his Labours had met with very great success) observes, with grief enough, that they were miserably torn in sunder by unhappy and unchristian Divisions, and he makes no Wonder of it : *I bear, says he, That there are Schisms or Divisions among you, and I partly believe it ; for there must be also Heresies among you, that they who are approv'd may be made manifest among you.* The Apostles Words agree very well with the

1 Cor. 12.
18, 15.

the Predictions of his Master : *It is necessary that Offences must come*, says he : But then he adds, *Woe to those by whom they come !* It is true, that Heresies have sometimes ow'd their Originals to Men of deprav'd Minds, tho' perhaps they have receiv'd their Commissions in a lawful Way. Pride, Vain-glory, Envy, Rashness, Impertinent Curiosity, &c. are Qualifications incident to God's Ministers, as well as other Men. Nay St. Paul himself was not insensible of his own Infirmary, which might have highly prejudiced his Work, had he not had a *Thorn in the Flesh*, a Messenger sent from Satan to buffet him, lest the Multitude of those Revelations he had receiv'd, should have exalted him too much.

2 Cor. 12.
7.

But if the Devil can prevail so far upon those who take up their Charge, only according to the Rules of Scripture ; how much more powerfully must his Temptations work, on those who engage on their own Heads, in a Work in which they are not at all concern'd ? And if we look into ancient Records, we shall find, that tho' some Men have had a lawful Call to officiate in the Church, while they have kept their Heretical Notions wholly in their own Bosoms ; yet none of those who have been self-call'd Preachers, have ever been innocent. Of *Simon Magnus* we are told that, upon the preaching of *Philip* the Deacon, he believ'd ; that, as a Believer, he was initiated into the Christian Church by Baptism ; that he was so desirous of a lawful Commission, that he offer'd to purchase the Power of giving the Holy Ghost to those upon whom he should lay his Hands, which Power was the surest Seal of Apostolical

Au-

Authority. But when he fail'd of his Hope, *Simon Magus* became the great Father of the principal Heresies, which were spawn'd gradually in the Christian Church in after Ages: He pretending the Name of Christ, as Men temper a Dose of Opium with Sweets; and under the Lustre of that sacred Name, administering the mortal Poison of his Heresy to those whom he had over-reach'd and trapan'd into his destructive Errors.

Act. 8. 13.
18, 19.
Οδὲ πρὸς
ῥώμας ὁ
Χρῖστος ὡς
ἐλλείβε-
τον μὲν ἵνα
παραστή-
κων, &c.
Epiph. He-
res. Simon,
Lib. 1. T.
2.

Menander was one of the unhappy Followers of *Simon Magus*; one of those too who made himself a Prophet, and quickly gave a Name to a new fangled Heresy of his own; and of the same Leaven were *Saturninus* and *Basilides*, the first Spreaders of *Gnosticism*. And such a one, and as lawfully sent, was *Cerintbus*, whom some of the Ancients suppose to have been that very Person, whose Hypocritical Zeal gave St. *Peter* so much Disturbance about his Visit to *Cornelius*, and forced that Apostle to Apologize for obeying the Commands of the Holy Ghost. Those Ancients have told us too, that St. *John* wrote his Gospel on purpose to refute the many notorious Heresies vended by *Corintbus*; and tell us, that this beloved Apostle going once into a publick Bath, and finding *Cerintbus* there, he flew back again with these Words, "Let us be gone! That Place will certainly fall where so great an Enemy to Truth, as *Cerintbus*, is; which Words of his were made good in a few Minutes; the Bath falling, and that Heretic being bury'd in its Ruins.

We might instance farther in *Marcion*, the Son

Son of a Bishop indeed, and therefore the more obliged to severity in his Life and Manners: and he made some sham Pretences of that nature: But when, according to his Deserts, he was Excommunicated by his own Father for a Rape, and flying thence to *Rome*, endeavour'd, but in vain, to be re-admitted into the Church; He set up for himself in revenge, and made good what he had threatned upon his Repulse, *viz.*

Epiphan.

adv. Hær.

Lib. 1. T.

3.

“ That he would dissolve the Peace of the Church, and lay the Foundation of a lasting Schism in it. I should name no more of these Wretches, but only to show, that even those who get a lawful Commission in an unlawful Way, are as mischievous Dividers of the Church, as those who have no Commission at all. *Novatian* was the Creature, and I think, the Country-Man, of one *Novatus*, an *African* Presbyter; and by him set up as a mock Bishop against *Cornelius*, a holy Man, and then Bishop of *Rome*, *Novatian*, as an apt Disciple of his Master's, was resolv'd to make as great a Figure, and seize as high an Office in the Church as possible; but knowing very well how scandalous it would have been, to have assum'd that Character of himself, he determin'd by force or fraud to get himself ordain'd a Bishop. Of this *Novatian*, *Cornelius* himself in an Epistle of his preserv'd by *Eusebius*, gives us this Account; “ That when he was fully bent to wrest a Bishopric out of the Church's Hands, whether her lawful Governours would or not; he, by the Assistance of his Agents, got to him three poor ignorant Bishops, out of the farthest Corners of *Italy*, and having made them drunk, forced them, “ in

“ in that Condition, to lay their Hands upon him, and ordain him a Bishop.

Euseb.
Hist. Ec-
clesiast.
L. 6.

Now, that a Person, thrust upon the Church in such a Manner as this, should be an Author of cruel Schisms and Divisions in it, is no Wonder. Undue Advantages must be preserv'd by the same Arts by which they are gotten. But That God who sees and knows the Actions, nay, the very secret Thoughts of all Men; can never accept the Service of those Persons who trespass so openly upon his plain Prescriptions. And to me it seems a terrible Evidence of God's Displeasure against any People, when he gives them up to be deluded by such seducing Spirits. St. Paul tells us, that the Deceits of Anti-Christ should prevail upon *such as perish, because they receiv'd not the Love of Truth, that they might be sav'd*; and, he adds, *for this Cause shall God send them strong Delusion, that they should believe a Lie; that they all may be damn'd who believe not the Truth, but have Pleasure in unrighteousness.*

2 Thes. 2:
10, 11, 12.

2 Pet. 2. 1.

When I look back upon that Passage before cited out of St. Peter, that, in succeeding Times, there should be false Teachers, privily bringing in damnable Heresies; and observe that additional Character bestow'd upon them, that *they should even deny the Lord who bought them*; the Words oblige me to take notice of these worst of Heretics, our Modern Socinians, who have fulfill'd this Prophecy literally. According to them, our blessed Saviour, God and Man, must quit his eternal Divinity, and wear none but the sordid Vestments of Imperfection and Mortality: According to them, God the eternal Spirit, is no more than a meer Notion: Nay, the whole Doctrine of the Trinity is exploded, as

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Non-

Nonsensical and Ridiculous. And won't such Doctrines, diligently propogated by extraordinary Pretenders to Reason, have a fatal Influence upon Christianity? Yet these very Men, these *Socinians*, are they, who, with the greatest Address and Pertinacy, deny that there is any necessity that the Guides of the Church should have any particular Commission for their Work.

*Id non
damno sed
potius ve-
hementer
probo
Socin. de
Minist. &
El. & Con-
stitut. T. I.
p. 347.*

Thus *Socinus* himself seems to allow, that it is very fit that Governours and Teachers should be elected to their Stations by the People; but denies any thing else to be necessary to constitute a Man a lawful Pastor. "And for any who are able to discourse of Religious Matters sensibly in the publick Congregation, to take the Preaching Work upon them without farther Order: I not only do not condemn it, *says he*, but I very highly approve of it. And upon careful Reading his Life, I cannot find that *Socinus* himself was ever ordain'd a Preacher, tho' he found Opportunities too many to scatter his poisonous Heresy in several Places.

*Alioquin e-
nim nihil
prohibet
quo minus
aliquis
quippiam
sibi a Deo
Revela-*

Much to the same purpose *Crellius*, another of the same Tribe, speaks in his Comment on that Question of *St. Paul*, *How shall they preach unless they be sent?* "At that Time, *says he*, when those Truths which every one ought to believe and embrace, are to be propogated; there is a Necessity indeed, that those who propogate them should have a peculiar Commission: But such a Mission is needless for carrying on Truth already sufficiently published: For nothing hinders but that he to whom

Revelatum annunciet, licet ad annunciantum Missus non fuerit. Crell. in locum.

“whom God has reveal’d any thing should
 “preach it to others, tho’ he were never com-
 “mission’d to do so. And he farther illustrates
 his Assertion in this manner, “Those who
 “preach and inculcate the same Doctrine
 “which *Paul* preach’d, are authorized by his
 “Commission, and were sent in him, (tho’ we
 could not sin in *Adam*, as the *Socinians* would
 perswade us.) “Thus when any Man pro-
 “pounds a new Law to the Subjects, he ought
 “to show his Deputation from the King; but
 “those who would only descant upon Laws al-
 “ready enacted and publish’d, need no such
 “Deputation to be given them. And *Schlick-
 tingius*, discoursing upon the same Words, speaks
 to the same purpose: “Such a particular Com-
 “mission is required, indeed, *says he*, when
 “God would have some new, and hitherto
 “unpublish’d Matter be made known to Men;
 “or when he would join some new Assistants
 “to those Embassadors he had appointed be-
 “fore: For so he sent the Twelve Apostles at first,
 “and gave them a special Commission; and by
 “as special a Commission, he added *Paul* and
 “*Barnabas* afterwards to them: But as for such
 “as have already learnt the Doctrine of the
 “Gospel from others; such as are well-fitted
 “for the Work, and carry’d on to preach by
 “an earnest Love to God and Christ, and who
 “pretend not to any Credit on their own
 “Accounts, but submit the Doctrines they
 “preach to be examin’d by theirs who were
 “unquestionably the Apostles of Jesus Christ:
 “Such Men may, if they please, and to
 “prevent Confusion, submit to a Deputation
 “or Appointment by the Elders of the Church:

Ut Errores
common-
stret, vitia
taxet, pu-
ram veri-
tatem ab
Apostolis
traditam
annunciet,
& pro vi-
rili Eccle-
siae Restau-
randæ ope-
ram navet.
Schlick-
ing. in loc.

“ But if such a Deputation cannot be obtain’d
“ from a corrupted Eldership; every one is
“ free to undertake the Work, to shew People
“ their Errors, to reprove their Vices, to preach
“ that pure Truth deliver’d by the Apostles,
“ and by all means to endeavour the Reforma-
“ tion of the Church. Now here, there’s no
more to be done; but if I fancy my Parts and
Learning sufficient for dispensing God’s Word
and Sacraments; (and we are all very apt to
think well of our own Abilities) and if I can
but fancy as strongly that the establish’d Go-
vernours, and Government of any Church are
corrupted; tho’ I am never so ridiculously ig-
norant, and they never so illustriously Pious
and Prudent; I may presently quit my Shop,
or my Stall, or my Loom, or any other my
lawful Employment, and turn Preacher. Nay,
I don’t know why the *Woman* mayn’t do the
same; since it is nothing but the plain Word of
God, a Book of little Value among the Reason-
mongers of our Age, that forbids either the one
or the other to speak in the Church. Upon
this *Socinian* Principle, we had so pious and
thorough a Reformation undertaken in the late
great Rebellion, and so many learned Refor-
mers of all Trades who usurp’d the Pulpit, o-
verturn’d the Throne, and let all Hell break
loose among these distracted Nations.

And this is what too many would be at a-
gain in these Days: And indeed when Men of
no Honesty nor Honour, of no Morals nor
Conscience, set up for Patriots, and pretend to
be the Guardians of Conscience; when those,
who by their own atheistical and monstrous
Examples, teach the World to trample all the
Laws

Laws of God and Man underfoot, and talk of Reformation, and Love, and Charity; they represent those heavenly Graces under such hideous Figures, as would make serious Men as averse to them, as the poor *Indians* were to that Heaven where they were told they should meet with *Spaniards*. For those who are such Enemies to true Religion, such uncommission'd or self-sent Preachers are proper Tools: As the Preachers can expect no Protection but from such Patrons; so the Patrons can expect no Eulogies but from such Preachers: The Last love the Peace of the Church, just as well as the other do the Good of the Nation. If the Nation would consider their Ways and turn to God; such Patriots would be the Scorn of all Mankind: If the Church could ever be so happy as to enjoy the Discipline of Peace; such Intruders into God's Vineyard would have the Brand of Church Dividers, according to St. *Paul's* Direction, set upon them.

It is certain where God appoints the Preachers, he either designs that they should glorify his Name, by dying in Confirmation of that which he bids them Preach; or he gives good Success to their Endeavours, as in the Case of the Apostles, and their more immediate Successors. Now God gives Success to their Labours, when he makes them his Instruments to turn Sinners from the Evil of their Ways: But That every one who draws a Multitude after him, (as false Prophets, and false Teachers generally do) cannot effect. I am a publick and a lawfully Commission'd Preacher: If I convert Sinners, I must do it universally, *i. e.* I must convert them from every appearance of Evil; I must sooth or flatter

ter them no more in one Sin than in another : But if I, by my earnest Declamations against *Idolatry*, bring a Man who was favourably inclin'd to it, to abhor the Church of *Rome*, as teaching *Idolatry* ; my Pains is indeed well bestow'd so far : but if I at the same time allow this Man to commit *Sacrilege*, (as if that were no Sin in comparision of *Idolatry*) this Man is no Convert : he has changed the particular kind of Sin which he delighted in before, but he is still as gross a Criminal as ever. If I perswade a Man to give over Excessive Drinking, and really bring him to loath that beastly Vice, I do him a very great kindness ; but if I permit him to commit *Adultery*, *Fornication*, *Sodomy*, &c. my kindness won't be worth owning ; since for all his Temperance he'll be damn'd at last ; and it is a plain Evidence that God gives no success to my Ministry, when I persue the Conversion of Sinners but by halves.

This was the Case of our unhappy Church in the great Rebellion. Some Preachers who had a lawful Commission, but were false to it, and others who had no Commission, but were hurry'd on by a furious Zeal to do Mischief, inveigh'd very bitterly and very justly against *Swearing*, *Cursing*, and *Prophaneness* ; but could indulge their Party in the Sins of *Lying*, *Perjury* and *Blasphemy* : They would cry out against *Thievery* and *Covetousness* ; but let their Friends live upon *Plunder* and *Spoil*, and wallow in the Blood of their faithful Brethren, and fellow Subjects : They could damn *Sabbath-Breakers* ; but canonize or make Saints of *Factionous Rebels*, and *Barbarous Enthusiasts*. Yet That God who forbade *Swearing*, *Drunkenness*, *Sabbath-breaking*, as they call'd

call'd it, and *Thieving* and *Covetousness*; the same God forbad *Lying*, *Perjury*, *Blasphemy*, *Murder* and *Disobedience* to lawful Superiors and *Rebellion*; and all upon the same Reason and the same Penalties. So that we had many Thousands driven into those Damning Sins, and dying impenitent in them, and consequently lost for ever; who, if those ugly Sins they were guilty of had been fairly laid before them by their pretended Teachers, would have abhor'd the Sins, and have abhor'd themselves for them in Dust and Ashes. Yet how many Souls did those wretched Impostors pretend to have brought over to Christ? What numerous Conversions did they boast of? What Armies of as good Saints as *Judas*, or *Ananias* and *Sapphira* of old; or our *Beckets*, *Fauxs* and *Garnets* of late did they crowd Heaven with, waxing every Day worse and worse deceiving and being deceiv'd?

But it cannot be expected, with any reason, that God should really give his Blessing either to those means or those Instruments of Salvation to Mankind, which he himself never appointed. To expect any such Thing, would be to expect that God should act contrary to himself. I make no doubt but that many learned and pious Men may have the Gifts of God's Spirit so plentifully bestow'd upon them, that they may be able, with a great deal of ease, to Compose excellent Discourses upon Divine Subjects; that they may argue closely and strongly in the Defence of Truth; nay, that they may be Masters of such powerful Eloquence as may reach the Hearts as well as Ears of the attending Multitude: But none of these Qualifications can make a Man a lawful Pastor, or

Judge
Hales, Mr.
Lamb, Mr.
Allen, &c.

Church Governour, till he has a lawful Authority conferr'd on him by those who themselves had a lawful Authority before. There are few Armies take the Field which have not some private Centinels in them, who could command them as well as any of the General Officers; yet if such private Centinels, without Commission, should take such Commands upon themselves, the best Army in the Universe would quickly be ruin'd.

Princes, generally, appoint Persons of Honour and Valuable for their Conduct and Prudence, to represent their Persons in foreign Courts: And no doubt but those Princes leave several of as considerable Parts and Abilities for that Employment at Home, at the same time: But would it not make mad Work if all those capable Persons, being conscious of their own Abilities, should, without any Credentials from their Sovereign, take upon themselves the Character of his Ambassadors? When *Elisha* order'd *Naaman* the Syrian General to wash himself seven times in the River Jordan, for the Cure of his Leprosy; *Naaman's* Question was, to appearance
 2 King. 5. just enough: *Are not Abana and Pharpar, Rivers*
 12. *of Damascus, better than all the Waters of Israel? May I not wash in them and be clean?* No doubt but *Abana* and *Pharpar* were purer and much more considerable Streams than *Jordan*; but God had not appointed them for that purpose. Had *Naaman* been order'd to wash in them, the Cure had been made; but without such an Order, washing in them a Thousand times would have done him no good. Those whom God, in his own Way, sends forth to labour in his Vineyard, he may and will bless; but those who
 croud

croud themselves into it without Sending, bring nothing but **Misery** and Destruction upon themselves and upon their Hearers.

St. Paul forewarns his Son *Timothy* of such Persons who should break out into the most scandalous Crimes, and yet should have a *Form of Godlineſs*, when they deny'd the *Power of it* : ^{2 Tim. 3.}
Of which sort, says he, are they who creep into ^{5, 6, 7.}
Houses and lead captive silly Women, laden with Sins, and led about with divers Lusts, ever learning, and never able to come to the knowledge of the Truth. Would to God we could not say as our Saviour did, in another Case, *This day is this Scripture fulfilled in our Ears.* But what Design can those Teachers have who assault such weak Antagonists, but only that, as the Old Serpent attempted the *Woman* first, and then, by her, prevail'd upon the *Man*, and ruin'd the World ; so these Deceivers would, by the same mischievous Arts, shock the Resolutions of wise and good Men, and confound the whole Society of Christians ?

It were easy now to add more Reasons to confirm the Truth of our First Proposition, *viz.* That none ought to take upon them the Instruction or Government of the Church of God, but such as are *lawfully call'd* by Him to that Work. We might demonstrate how very reasonable it is, that the purest Administrations should always be attended on by the most venerable Ministry : that therefore God could not but take as strict a Care to defend the *Christian* Church from the Insults of Bears and Wolves, *i. e.* the fiercest and most blasphemous Heretics ; and from the Foxes and little Foxes, *i. e.* Schismatics, the inferior Seeds-men of Division, and the

the smaller Niblers at Doctrine and true Order; as ever He had taken of the Church of the *Jews* in former Ages.

We might say farther, that this Method by which Men Ordain or Commission themselves as Teachers and Governours of the Church, must of necessity bring the Holy Word of God itself into Contempt and Derision: And that, since such Self-sent Men are not so oft more Holy, as they are more Daring and Impudent, than other Men; Persons of Thought and Consideration must easily see thro' their well painted Vizors, and consequently laugh at and despise them: Tho' Careless and Unthinking Men will proceed farther, and, from *their* Presumption, who will *run before they are sent*, learn to ridicule *all* Religion whatsoever. And indeed, by the help of such Uncommission'd Preachers we have almost turn'd all serious Religion out of doors: Such Teachers, instead of reforming and edifying the Church; have only introduced Pride, Selfconceit, Censoriousness, Hypocrisy, and truly Pittiable Ignorance: All which, I fear, in a little time, will give us too full an evidence, that a Penal Hardness and Insensibility has seiz'd upon both such self-ordain'd Preachers and their Followers. And so much may serve for clearing this first Proposition in the first place. We come now to clear it by a second Enquiry propos'd to that End, and that Enquiry must be into Two Things; *viz.*

1. What those Officers were who were Commission'd by our Saviour and his Apostles to Teach and Govern his Church.

2. What

2. What Method our Saviour and his Apostles took to commissionate any Persons to that Important Work.

C H A P. IV.

What Officers were appointed in the Christian Church originally by our Saviour and his Apostles. Bishops, and those of the same Nature and Power with our present Diocesans, the first Governours of the Church. The Work of a Bishop. Some Objections to their Office considered. Presbyters and Deacons appointed. Their Business. Both Subject to the Bishop. The Difference between Apostolical Deacons and those called by that Name in some of our Dissenting Congregations.

Acts 20. 28. Take heed therefore unto your selves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood.

OUR original Proposition was, That none ought to take upon them to Teach or Govern the Church of God, but such as are Lawfully Call'd to that weighty Work: And having prov'd that Proposition already, by several Reasons, for a further Confirmation of the same Truth, we must enquire

Secondly,

2. Secondly, What those Officers were who were Commission'd by our Saviour and his Apostles to Teach and Govern the Church. And we cannot answer this Question in better Words than those of our Holy Mother the Church of England, in her Preface to the Book of Ordination: "It is evident to all Men (says She, diligently reading Holy Scripture, and ancient Authors) that from the Apostles Time there have been these three Orders of Ministers in Christ's Church, Bishops, Priests and Deacons." And our Church asserts farther, according to our Proposition, that "These Offices were evermore had in such reverent Estimation, that no Man, by his own private Authority, might presume to execute any of them, except he were first Call'd, Try'd, Examin'd, and Known to have such Qualities as were requisite for the same; and were also by Public Prayer, with Imposition of Hands, approv'd and admitted thereunto." Of these three Orders or Degrees of Teaching and Governing Officers in the Church, we meet with frequent and distinct mention in Scripture, and of no more, as we shall prove hereafter.

Preface
to the
Form and
Manner of
consecra-
ting Bishops
&c.

The Name of a *Bishop*, as us'd in God's Word, signifies a *Superintendent* or *Overseer* of the Flock of Christ: And that Name ought to put him in mind of his Duty, which is to watch over the Church, and especially that particular part of it which is committed to his own Charge; and to take Care that nothing dangerous to the Flock be admitted, nor any thing which tends to their Good and Edification be wanting in it. The *Priest* or *Presbyter* is the Bishops Assistant and Counsellor, as there is occasion for him. He

He is the Messenger of God and the Church, under the management of the Bishop, to preach the *Glad Tidings of Salvation* both to *Believers* and to *Unbelievers*. The *Deacon's* Business is to serve and attend upon both the Bishop and the *Presbyter*, and to assist them, so far as their collated Power will enable them, in administering the Holy Ordinances of their God.

Our Saviour is justly call'd the *Great Bishop of Souls*, by such as never design'd to affront or undervalue him : And the highest Expressions of Dignity and Authority belong to him by an unquestionable Right. It was the Character which *St. Paul* authentically apply'd to the *Elders* assembled at *Miletus* ; and the *Office of a Bishop* is what the same Apostle calls a *Good Thing*. And tho' he no where commends those who seek ambitiously to be Bishops, or who clamber by Irregular Ways to that Honour ; or who desire it only that they may Domineer over the Inheritance of their Master ; yet He assigns a good Reward to those who behave themselves with such Industry and Fidelity as may draw Veneration from the Believing World, and a good Report from such as are without ; i. e. who are so truly Blameless and Innocent in their Lives and Conversations, so Careful and Diligent in the discharge of their Offices, that even the very Enemies of Christianity may fix an Honourable Character upon them : And what manner of Persons these Bishops ought to be he informs *Timothy* at large.

1 Pet. 1.
25.

κατακυρι-
ωσεν τῷ
κλήρῳ τῆς
ἐκκλ.

1 Tim. 3. 1.
—8.

Of *Priests* or *Presbyters*, (whom we often call *Elders* too, from the first Import of the Word) we find mention made by *St. James*, where he bids the Sick to send for the *Elders* or *Presbyters* that

Jam. 5. 14. *that they may pray over and anoint them with Oil in the Name of the Lord.* These were to be Assistants to their Bishops in visiting the Sick, preaching the Word, and administering the Sacraments : Whence we sometimes find the Name of *Presbyter* including that of *Bishop* too ; and that not improperly ; especially in an Age in which Men could not possibly fall into those Mistakes about the Characters and Business of Church Officers, as some of late Years have done. For every one then knew well enough, that tho' every Elder or Presbyter was not a Bishop in the common acceptation of the Word ; yet every Bishop was an Elder or a Presbyter ; none being ordained Bishops, but such as had been ordained Presbyters before. These Officers had not the Name of *Presbyters* or *Elders* from their Age, but from the Weight and Dignity of their Charge. So *Timothy* was an Elder and a Bishop too ; for he had Authority to Ordain others, tho' he himself was but a young Man ; as appears from *St. Paul's* Caution to him, mentioned before, that he should *let no Man despise his Youth.* Some indeed have observ'd, that the Church had its *Old Men*, as well as its *Elders* ; *Old Men* on account of their *Years*, as well as *Elders* on account of their *Employments.* But these Ancients or *Old Men* were no more Church Officers than our *Vestry-Men* are now a-days. They were call'd, as Men of Prudence and Experience, to give an account of ancient Customs and Usages, and to be Assessors and Witnesses when the Presbyters brought Offenders to Discipline ; that they might on any occasion give their Testimony, how Impartially, in what Manner, and with what Solemnity such Mat-
ters

*vestries
are of
1691,*

ters were transacted ; but they had no share in the Government or Instruction of the Church.

As for *Deacons*, we find them first appointed and ordain'd by the Apostles, on account of those Complaints made by the *Grecians* (by whom I understand the *Profelytes* who came over from the *Grecians* to the *Jewish Church*) against the *Hebrews*, (by whom I understand natural *Jews*, for many of both sorts were converted very early to the Faith of Christ) because their *Widows* were neglected in the daily Administration. i. e. The Alms or Contributions of the Church, for the Relief of *Widows* were not distributed with that impartiality that was fitting; but the *Widows* who were of *Jewish Extract*, had a larger Share in the publick Collections than the *Widows* of the *Profelytes* could get, tho' the Necessities of the latter were full as great as the Necessities of the former. These Complaints Act. 6. 3; the Apostles took Cognizance of, and as a suitable Remedy for that Inconvenience, the Apostles ordain'd Seven, whom they call'd *Deacons* or *Ministers* from that Attendance they were to give to others. St. Paul gives *Timothy* a Rule by which *Deacons* ought to govern themselves; 1 Tim. 3. 8. and they are remembred by him with Honour in his Epistle to the *Philippians*. Phil. 1. 1.

But, if we consider those Favours which our Lord conferr'd upon his Church for their good, we shall find that God rais'd to them first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps, Governments, Diversities of Tongues ; or, as the Apostle reckons them in another Place, He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers for the perfecting of the Saints, for

- Ephes. 4. *for the Work of the Ministry, for the edifying of the Body of Christ.* From which Passages some have fancy'd to themselves, that our Saviour had appointed more distinct Officers than he ever thought on : For the Business of all these imaginary Officers were no way inconsistent with those of Bishops, Priests, and Deacons, but might easily meet in the same Persons. So a *Bishop* might speak with divers Tongues, might do Miracles, might heal all manner of Diseases, might govern himself, and be Assistant to other Governours : A *Bishop* might be a Prophet, an Evangelist, a Pastor or a Teacher ; nay they actually were so in the Beginnings of the Church : The *Apostles* themselves were Bishops, and Elders, and Teachers, and might properly have been call'd Universal Pastors, the Care of all the
- Acts. 8. 5. Churches lying upon them : Those who were
21. 8. *Presbyters*, nay, those who were *Deacons* did Mi-
- 1 Pet. 5. 1. racles, were Evangelists, and Teachers of the
- Acts. 1. 15. unconverted World, as appears from Scripture.
2. 1, 2, 3, Scripture then affords us really no other di-
4. stinct Degrees of Pastors, Teachers and Go-
- 2 Tim. 4. 5. vernours in the Christian Church than those already nam'd, viz. *Bishops, Priests* and *Deacons*. The *Apostles* themselves were of the first Order, being Overseers of the Universal Church. The *Seventy Disciples*, (who had been call'd by our Saviour himself, who with the Apostles, the devout Women and others, made up that Hundred and Twenty who met together at the
- Acts. 1. 15. Choice of *Matthias* into the Apostolical College) are concluded to have been the first Elders or Presbyters in the Church : And those *Seven*
- Acts. 6. 5. whom we mention'd before, were the first Deacons. And these several Orders, appearing to the

the Divine Wisdom indispensably necessary to the well governing of the Church ; are, by his Appointment, to be continued in it to the End of the World. The Gift of Tongues and Miracles might cease, because the Reasons of those and the like Gifts might cease : But that Power and Authority committed to these first Builders of the Christian Church by their blessed Master, for Instruction and Discipline, were necessary to be deriv'd down from them to their Successors : For God having promis'd to be with his own People *always to the End of the World* ; there's no question but there will be some every Day to be converted, every Day to be instructed, corrected, censured, till the Consummation of all Things.

But that we may be the better satisfy'd in these Matters, it will be fit to consider these Officers, with the Duties incumbent upon them, more distinctly. And here

We must first take notice of those Church Officers who are of the Highest Order : and those are *Bishops*, to whose Office neither Heretics nor Schismatics of older Days ever made any Objections. And indeed they would have pass'd for little less than Madmen, in those Days, who should have deny'd the Divine Original of the Government of the Church by Bishops. But some Men of Learning, out of Design and Discontent, and some without Learning, out of Ignorance, have declared the Government of the Church by them, not only not to be of Divine Original, but to be Popish and Anti-Christian, in these distracted Times. By which Doctrines they have wounded the Church of God in a vital Part ; endeavour'd to represent

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the Christians of the three or four first Centuries, as Men of no Care, no Zeal, no common Sense; and to make God's written Word, and the Records of the Ancient Church as useless, and unintelligible in the Matters of Discipline and Government, as the *Socinians* and their Followers do in Matters of Faith and Doctrine: Both Parties Err, as the *Pharisees* of Old, *not knowing the Scriptures*; which (would they but read diligently, as our Church advises, the Doctrine of the Trinity, and the Government of the Church by Bishops) would be plain and undeniable.

But that we may the better understand what we discourse about, we must explain what we mean by Bishops: For those who separate from our own Church in particular, declaim wonderfully against *Prelates* and the *Prelatical Hierarchy*, (as they call it) and against *Lord Bishops* and *Diocesan Bishops*, as if they were some strange overgrown Monsters, and only fit to be rooted out of the Church: To which End they, in our Fathers Days, enter'd into a holy League and Covenant, (as many of them thought it;) overturn'd the Church and State in Prosecution of that Covenant; have set it afoot again in a neighbouring Nation; and long to be at the same Work again among our selves; which God of his Mercy prevent.

Now, by a *Bishop* we understand a Person lawfully call'd, and lawfully ordain'd to govern the whole Body of the Church in Community with his Brethren; and to govern the Church of a particular District or Province himself; and having Authority over several Priests or Presbyters and Deacons, (as of an inferiour Order to his own) and sending them abroad, or settling them

them in particular Places, to exercise their several Powers according to the Necessities of the Church. These Bishops so call'd, and so ordain'd, are properly call'd *Prelates*, or Men rais'd to Honour and Dignity above others in the Church: They have a greater Trust committed to them, and a greater Charge lies upon them, than upon their Brethren out of whom they are chosen: And these Bishops acting in concert with their Deacons and Presbyters, the Inferiour Orders owning their Subordination to their Bishops, and the believing Multitude submitting to them all in their several Stations; these make that *Prelatical Hierarchy*, or constitute that Government and Order in Holy Things, which our Modern Separatists declaim against with so much Zeal and Impetuosity.

A *Diocese* was of a greater Extent in former Days than now it is: It was then apply'd to the great Divisions of the *Roman Empire*, as they were under the Direction of their Civil Officers; and then a *Parish* was what a *Diocese* is now, according to the Modern Acception of the Word: A *Parish* then and a *Diocese* now contains a considerable Tract of Land, with its Inhabitants, somewhat resembling those Provinces or Counties, into which this Kingdom is divided: And as these Counties are, so were those Parishes or Dioceses very unequal; and Bishops appointed in them, at first, not with so much regard to their Extent, as to the Numbers and Necessities of the believing Inhabitants. These Dioceses were at first more large; afterwards (partly upon the Increase of Believers, and partly by Reason of those Schisms and Heresies springing up in the Church) Bishops grew more numerous

merous and the Dioceses of less Extent than they were before.

Parishes, as now we call them, (so divided as ours are, with Churches where the Inhabitants may meet together to worship God in publick) are but of a modern Date in comparison of those of Old, which we call *Dioceses* now a Days : But the Bishop, always having his Church in or near the principal City of his Diocese, and having his Presbyters and his Deacons about him ; was us'd to send out some Presbyters to administer the Ordinances of Christ to the Believers in the Villages ; from whence they return'd to the Bishop again : under whose Inspection they liv'd a kind of Collegiate Life, as our *Deans* and *Prebendaries* do, or may, many of them live near or about our Cathedral Churches. When the Piety of great and good Men, or the voluntary Contributions of Believers began to raise Churches or convenient Places for publick Assemblies to meet in, and gave certain Endowments, or made Collections for the Maintenance of Divine Service ; then the Bishop fixt some of his Presbyters in those Villages, with Authority to perform all religious Duties there : And thus our present kind of Parishes began : And as a considerable Number of Presbyters us'd to be the Bishops Missionaries before, to celebrate God's Ordinances in the remotest Quarters of his Province ; so now as many, or may be more Priests or Presbyters became the Bishops settled Assistants in feeding the Flock of Christ, and dispensing the Word of God to them : But it made no matter whether the Priests or Presbyters liv'd with the Bishop, and preach'd where they were sent to any People in his Diocese ; or whether

whether they were fixt in the several Villages of the Diocese, there to take Care of the Souls of their Neighbours : In either Case the Bishop was of an Order superiour to the Presbyter ; he ordain'd the Presbyter, had Authority over him, to send or settle him as he thought fit ; and indeed did all that one of our Diocesan Bishops now pretends to.

Such a *Diocesan Bishop*, and with such Powers invested in him, we assert to be of *Apostolical* or indeed of *Divine Institution* : And he must be wilfully blind, who cannot find this Bishop in the Apostolical Writings. In those Writings we find that the Apostles in their own Persons exercis'd more than an ordinary Episcopal Authority over those Churches, and all their Members, Lay or Spiritual, which they had planted, either by themselves or their Missionaries : We find that when, and where, they had planted a Church, they took care to furnish it with such Officers as were necessary for the well governing and edifying that Part of the Body of Christ ; and this too, they did either by themselves, or, by others, whom they had ordain'd and committed Power to, to that purpose. Now *Timothy* and *Titus* were not *Apostles* ; they were not in the same Rank with the Twelve, or with *St. Paul* and *Barnabas* ; nor did they exercise that extraordinary Authority which belong'd to them. To say that *Timothy* and *Titus* were *Evangalists*, is to say no more than, that they were Preachers of the Gospel ; a Title which every Apostle did, and every Presbyter and Bishop might assume to themselves ; tho' sometimes it was more particularly given to Itinerant Preachers, or those who continually tra-

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vell'd from Place to Place to publish the glad Tidings of Salvation.

Now the ancient Fathers of the Christian Church every where take it for granted, that *Timothy* and *Titus* were *Bishops*, Ordain'd by *St. Paul*, according to the Direction of the Holy Ghost; that they were *Diocesan Bishops*, such as *St. Cyprian*, *St. Basil*, *St. Chrysostom*, *St. Austin* and others were; that they were of an Order superior to meer Priests or Presbyters; that they had the sole Power of Ordination; and had several Presbyters under them, and rightfully subjected to their Jurisdiction. And if all this appear from Scripture, or that *Timothy* and *Titus* were such Bishops as *Cyprian* and the rest were; then *Timothy* and *Titus* were really *Diocesan Bishops*, and the Power of such Bishops is of a Divine Original. Let us then examine what *St. Paul* says to them in his Epistles, and make our Conclusions from thence, as to what Authority they had.

1 Tim. i. 3. We find *Timothy* fix'd for some time at *Ephesus*, by *St. Paul's* particular Order: That he was *Young* when he was fix'd there, we observ'd before, from *St. Paul's* Caution to him, that *no Man* should despise his Youth: And the same Caution proves, that, notwithstanding his Youth, he had such Authority invested in him as he was obliged to assert upon all Occasions, if he desired that it might not be despis'd. The Probation of a Bishop, or the Character of what a Bishop ought to be, is directed to *Timothy*, whether that Word there means a meer Presbyter or not: And the Character of a Deacon is directed to him too. That a young Man entrusted

sted with Power might not bear himself too high, St. Paul commands him, *Not to rebuke an Elder, but to entrat him as a Father, and the younger Men as Brethren*: Yet to satisfy Timothy, that this Charge was no Abridgment of that just Authority and Jurisdiction which a Bishop ought to exert on proper Occasions; St. Paul directs Timothy how to deal with an Elder or a Presbyter inoffensively: *Against an Elder, says he, receive not an Accusation, but before two or three Witnesses.* But if Timothy were a meer Presbyter himself, what had he to do to receive any Accusation at all against his Fellow-Presbyters; since they had never chosen him for their President; but he had been impos'd upon them by St. Paul? What Power had he to do any thing of this nature, if he had not been of a Degree superior to them? Or, What would his Rebuking those who had sinn'd before all, have signify'd toward deterring others from Sin; if his Authority to that Purpose had not been greater than the Authority of others? Or, What would his Partiality, or Preferring one before another (which he was forewarn'd of) have imported; *ver. 20.* if he had not been in such a Station as might make his Countenance or his Dislike carry a great Weight with it? Why should the Charge of *Laying hands suddainly upon no Man*, be given to him alone; *ver. 22.* if the Power of Ordination had not been invested in him in a particular manner?

But now, If Timothy, appointed by the Apostle to reside at Ephesus, had the Power of Preferring, of Censuring, of Ordaining others; he then had all that Power which a Christian or an English Bishop now claims: If Timothy had several Presbyters under his Hand, or who were

subjected to him'; his Jurisdiction was the same with that of our present Diocesans : If he were lawfully settled at *Ephesus*, and to exercise all this Authority there ; we have then a Bishop seated in the chief City of his Diocese : And if *Timothy* were not an Apostle, and yet was above a Presbyter, and had a lawful Jurisdiction over several Presbyters ; then *Timothy* was a Bishop in the modern sense : He had a Power to Command, or Govern, as well as to Teach ; and, in short, was, as I intimated before, such a Bishop as the Establish'd Church of *England* owns, and her Presbyters and Deacons pay a just Submission to.

How long *Timothy* continued at *Ephesus* it matters not ; but wherever *St. Paul* sent him, he still took care that he should provide Officers in the Churches there planted : He commanded
 2 Tim. 2. 2. *Timothy*, that those things which he had heard of him before many Witnesses, the same he should commit to other faithful Men, who should be able to teach others also. To prove that this Sense of those Words is just, it is evident, that as he had the Power of Ordination committed to himself ; so he was to give a Commission to others in the same manner as he had received his own, viz. By the Laying on of the Hands of the Presbyters ;
 1 Tim. 4. by which he himself had been made a Presbyter ;
 14. as Presbyters at this day join with our Bishops in laying Hands on Presbyters at their Ordination ; not as conferring Authority by that Action, but as being Witnesses of, and consenting to, that Authority conferr'd upon them by the Imposition of the Hands of the Bishop.

The same Observations occur in the Case of *Titus*. *St. Paul* had been in *Crete* himself ; but
 St.

St. Paul's Zeal was so very eager to plant Churches, or to preach the Gospel in other Places, that he left Matters unsettled in Crete; but he left them under the Care of *Titus*, who, tho' St. Paul was absent, had sufficient Authority to set in order the things that were wanting, (that Particular shows he had a Governing Power;) and to ordain Elders in every City, (that prov'd his Ordaining Power;) and to reject Heretics after the first and second Admonition; (that show'd *Titus's* Censuring Power;) and he was to teach all things agreeable to the Doctrine of Christ, and to Exhort, and to Rebuke with all Authority, and to let no Man despise him; (and this show'd his Spiritual Jurisdiction.) And his Settlement in Crete was his Settlement in his proper Diocese. Let *Titus* then be call'd by what Name you please; it is plain he was Invested with all that Power which our Bishops in *England* claim, as Bishops or Overseers of the Flock of Christ; and we need not be solicitous about the Name, so long as the Thing is unquestionably asserted.

Titus 1. 2.

3. 10.

2. 15.

Titus, among other things which he was to take care of, was to ordain Elders in every City; after which Order given him, the Qualifications of a Bishop are immediately set down, and are the same in effect with those which St. Paul laid down in his Epistle to *Timothy*. The meaning of all is this; *Titus* was to ordain one in every City, to oversee the Flock of Christ in and about those Cities: And we may reasonably conclude, that those Cities had large Jurisdictions, since how many Cities soever Crete might have had in *Homer's* Days, there were but few of them left when St. Paul was there, tho'

tho' the Island continued very populous still. Had those whom *Titus* was to ordain in every City, been meer Presbyters; doubtless *St. Paul* would have charged him to ordain Elders in the Villages too: Since those in Country Villages had Souls to save as well as the Inhabitants of Cities: But there's no Intimation that any such Care of the Villages was taken, either by *Titus* or *St. Paul*: Nor indeed was there any need of such a Care: For when once every City had a Bishop settled in it; that Bishop, as Believers increas'd in City or Country, had Power to Ordain Presbyters to be as Missionaries among them, and to provide for all their Spiritual Necessities.

Let us look back into the *Acts of the Apostles*, and there we find *St. Paul* sending from *Miletus* Act. 20. 17. to *Ephesus*, and calling for the Elders of the *Ephesian* Church to meet him there. That Authority, by virtue of which *St. Paul* summon'd them thither, was, at least, Episcopal; and if those whom he call'd to him were meer Presbyters, (as several Learned Men have imagin'd) we have here a Person with the Power of a Diocesan, calling the Inferiour Clergy together in a Synodical Manner: And we find the inferiour Clergy obedient to his Summons, and owning his Superiority over them. But it is more than probable, that these *Ephesian* Elders were very Bishops; such Bishops as had a Jurisdiction over several Presbyters, who, it may be, had met at *Ephesus* on some particular Emergency at that time, and so were the more easily drawn to *Miletus*: Or else *St. Paul* sent to *Ephesus*, as the chief City of the Proconsular *Asia*; from whence his Summons might be the more easily

easily dispatch'd to the neighbouring Cities. For when they met together, *St. Paul* speaks to them, not as a College of meer Presbyters living at *Ephesus*, and taking care of one or more Congregations in that City; but he speaks to them as the Superintendents or Bishops of all that part of *Asia*: And therefore, as being Bishops, they were not so many but that they might come together to *Miletus*, without giving any Umbrage to the *Roman* Governour of that Province: But had they been only Presbyters, or single Overseers of single Congregations; they must have been too many to have met on that Occasion, and must have left their Congregations destitute for some time; of which there could have been no danger while the Bishops left their Subordinate Priests or Presbyters to take care of the Flock in their own Absence. ver. 18.

Now if we consider that *Extraordinary Power* vested in the Apostles, we must own, that it was sufficient to break thro' all Opposition of Men or Devils, to propagate the Gospel. The Apostles we see had Power to institute a new Order of Church Officers, which our Saviour had never mention'd that we hear of, as in the Case of the *Deacons*: The Apostles had Authority sufficient to strike a daring Sinner dead, as in the Case of *Ananias* and *Sapphira*: They had Power, tho' absent, to excommunicate a Criminal in any particular Church, as in the Case of the *Incestuous Corinthian*: And the Commands of the Apostle were to be obey'd every where and at all times, on pain of utter Exclusion from the Body of Christ: Besides all which the Apostles had the Gift of Tongues, the Gift of discerning Spirits, of Miracles, &c. These were

were such Gifts as none ever shared in equally with the Apostles ; and they were all necessary in the Founders, but not so necessary in the Continuers of the Church. But the *Ordinary Power* of governing the Clergy, as well as others, of censuring, of ordaining, of confirming, and of meeting together to suppress Heresies and Schisms, and to make Canons or Rules for the Churches Direction on particular Emergencies ; these were such Branches of spiritual Power, as without which the Church could not be continued ; and therefore, they were necessarily to be transmitted to other Men after the Decease of the Apostles ; and so a Succession of Officers, endued with the same Power, was to be settled in the World. And Providence seems to have spun out the Life of St. *John* to the greater length, that he might be able to make good any appearing Deficiencies in the Church, and see it settled in a compleat and perfect Order before his Death.

*Par in Pa-
rem non
habet Po-
testatem.*

But, now, That this Ordinary Power of the Apostles, which was so absolutely necessary to the well-being of the Church, was ever transmitted by the Apostles themselves, or any of their Successors to meer Presbyters continuing such ; none of the Enemies of Episcopacy could ever yet find. Priests or Presbyters may behave themselves scandalously as much as other Men : But one who is a meer Presbyter himself (tho' chosen their *President* for a Time,) has no Authority from Christ to call them to any Account for their scandalous Behaviour : Such a President can't excommunicate them, or suspend them from Preaching, or administering Sacraments. The Book of God affords us no President

President of a College of Presbyters, or a *Classis* (as some Moderns call them) who ever exercis'd or pretended to, any such Power : Therefore for any such *Classis* or College of Presbyters to pretend to such a Power now a days is an equally unreasonable and unscriptural Innovation.

But let it be once granted, that one who is lawfully constituted a Bishop, is of a superiour Order to that of simple Presbyters; and that he, as a Superiour, has a Coercive Power over them; then the Matter will be plain, that scandalous Presbyters may be kept within the Bounds of Sobriety, or authentically discharged from all Office or Concern with the Body of that Church which they only confound and disgrace. Now that Bishops are sometimes call'd *Presbyters* in Scripture, (from which Order they are always rais'd) and that Presbyters also are sometimes call'd *Bishops*, (in some Part of whose Business they have a Share) is no more an Argument of the Coordinacy or Coequality of Bishops and Presbyters; than St. Paul, by calling our Saviour, or the supreme Magistrate, or himself, or *Timothy*, a *Deacon*, would prove, that neither our Lord, nor his Apostles had any Episcopal Power in the Church, nor the Magistrate any Legislative Power in the State; or than St. Peter, when he calls himself an *Elder*, or St. John when he calls himself *The Elder*, in his two last Epistles, disown'd the Apostolate, and that Episcopal Power by which they had a Coercive Authority over all the Presbyters and Deacons, and all the Lay Members of the Christian World.

Rom. 13. 4.

Eph. 3. 7.

Col. 1. 23.

25.

διάκονος

Rom. 15.

8.

1 Pet. 5. 1.

Every

Letter of
Ancient
Non Cons.
p. 36.

Every Bishop, as I observ'd before, is a Presbyter; but every Presbyter neither is, nor is fit to be a Bishop: As every Field Officer in an Army is a Soldier; but every Soldier is not fit presently to make a Field Officer. This Superiority of the Bishop to the meer Presbyter, tho' deriv'd from the Apostles themselves by an Uninterrupted Succession, is call'd by our *English* Schismatics, as well as by their *Scotch* Brethren, a Grievance, and a Nuisance, upon Account of this very Authority which the Bishop exercises over the inferiour Orders. And yet, if the Bishop of Christ's Creating be, as they confess, the Pastor overseeing the Flock of Christ, and feeding and teaching them; then our Diocesans are Bishops of Christ's Creating, since this is the very Charge given them at their Ordination. It is what the greatest part of them, if not quite superannuated, carefully do. This was the Practice of the Ancient Bishops: For then baptizing and administering the Lord's Supper was the greatest Employment which simple Presbyters were licens'd to by their Superiours: But they preach'd very seldom in the publick Congregations: Therefore the Bishops frequently preaching and faithfully exercising their governing Power in the Church, were those very Elders, who not only rul'd well, but labour'd above all in the Word and Doctrine; and on that Reason were to be *accounted worthy of double Honour.*

1 Tim. 5.
17.

We have thus far prov'd the Order of Bishops superior to that of Presbyters, from the Beginning; and, I must confess, I have never seen any Thing yet in the Writings of our most learned Adversaries which has amounted to more than meer

meer cavilling and sophistry against such Bishops. However, I know very well, that there are several Persons who out of an Innovating Humour, or irregular Zeal, have deny'd that the Church of Christ was govern'd at first by any such Diocesan Bishops as ours are, or by Bishops who had several Priests or Presbyters and Deacons within such and such Districts under their Jurisdiction. And since we believe the Histories of the Primitive Church and the Practices of the Primitive Fathers and Councils, the best Expositors of St. Paul's Epistles, and other Historical Passages of the New Testament which have any Reference to the Government of the Church; some who have look'd upon the Happiness of the Church of *England* as by Law establish'd with a malignant Eye, have search'd very diligently into the Records of Antiquity, to try if they could find any thing there which might favour their new fangled Church Polity in opposition to ours: But with what Success the pious, learned and unprejudiced World have observed with very good Satisfaction.

I design not to enter far into that Controversy which the great and industrious Advocates of our Church and her Government have so advantageously managed: And therefore I shall only take notice, in short, of what our noisy and unpeaceable Adversaries have made their greatest Rattle with. Here then we find them appealing to St. *Hierome*, and making long and elaborate Apologies for a Passage or two in his Writings, which (had he lived to see them dress'd up in the Presbyterian Mode) he would never have thought or suspect-

Idem Presbyter qui & Episcopus; & ante quam Diaboli In-
 stinctu Stude-
 dia in Re-
 ligione fie-
 rent, & di-
 ceretur in
 Populis ego
 sum Pauli,
 ego Apol-
 los, & ego
 Cepha,
 Communi
 Presbyte-
 rorum Con-
 filio Eccle-
 siae guber-
 nabantur,
 &c.

suspected to be his own. That learned Fa-
 ther's Words are these, "The same Person who
 is a Bishop, is a Priest or Presbyter too: And
 before the Professors of Religion were divi-
 ded into Parties, by the Influence of the Devil;
 before the Multitude began to divide, one
 from another, and one said I am of Paul, ano-
 ther, I am of Apollos, or I am of Cephas; the
 Churches were govern'd by the common Ad-
 vice of the Presbyters. But when once Men
 began to distinguish Parties by their Names,
 by whom they were baptiz'd; then Bishops
 were appointed, who should be over both the
 Presbyters and the Deacons, that, by the
 Assistance of such Bishops, an end might be
 put to Contention, and Schism be prevented
 for the future.

Now let us suppose this Learned Father to
 have been a Presbyterian in his Judgment, or an
 Enemy to Episcopal Government in the Church;
 (which yet every one who is acquainted either
 with his Writings or his Practice knows he was
 very far from;) yet, if we only take him at
 his Word, we need seek for no greater Advan-
 tage to our Cause. For first, it is plain, that
 when a Bishop, as *distinct* from a Presbyter,
 was appointed; that Bishop, as so distinct, was
 of an Order *superior* to the Presbyter: Other-
 wise he who was a Bishop had been but a Pres-
 byter still: And then the Father's account of
 the Reasons why Bishops, as distinct from Pres-
 byters, were appointed in the Church; had
 been Nonsensical and Impertinent. Nor could
 a Bishop appointed on that occasion, have had
 any Power over Presbyters; if he had not,
 by being Ordain'd a Bishop, been raised to a
 higher

higher Degree and Character than he had before.

Again, It was during St. Paul's Life-time that those Feuds and Divisions among the Professors of Christianity began : And it was he who reprov'd the *Corinthians* in particular, in those very Words which St. *Jerom* repeats ; *This I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.* 1 Cor. 1: 12. This then, according to that Father, was that Juncture of time when Bishops, Superior, as Bishops, to Presbyters were first constituted in the Church ; and consequently they were appointed by the Holy Ghost ; without whose Directions the Apostles would never have appointed or ordained such an Order of Church-Governours. Nor was it possible for any Man, or Body of Men whatsoever, to find out a better Remedy for Schisms and Contentions in the Church, than that which the Holy Apostles made use of by the Instinct of the Holy Ghost. All this then being acknowledged in St. *Jerom's* own Words ; If the Church before that time *was govern'd only by the common Advice of Presbyters*, as of a distinct Order from Bishops ; then, either those Presbyters by whose common Advice the Churches were govern'd, were the Apostles themselves ; (and then we must suppose that the Apostles constituted a new Order of Men for the Church, which was superior to themselves, which would be very absurd to imagine;) or else the Apostles themselves govern'd the Church by an Authority strictly Episcopal, and, by virtue of that Authority, had a certain Superiority over such as were meer Presbyters, and who were Ordain'd by themselves for the

Service of the Church. And since every one believes that the Apostles were of a superior Order to the Seventy Disciples; and since they'll own as freely, that the Seventy Disciples were of a superior Order to the Seven Deacons; the Difference between those three Orders in the Primitive Church will appear to any humble and impartial Eye, to be the very same that is at present between the Bishops, Priests and Deacons in the lawfully establish'd Church of *England*.

What the Apostles did in the Management of the Church, they generally had the Example or Precept of their Master, directly or indirectly for. But nothing could appear more reasonable than, that since Christ had sent Them, as his Father had sent Him; so the Apostles should send others to propagate the Gospel, as their Master had sent them; *i. e.* with the same Presidency and Superintendency, over all such as should Believe, as the Apostles had. But it is by no means probable that the Apostles should take Church Ministers, of an Order unquestionably inferior to their own, into an Equality with themselves, without conferring some particular Character of Honour upon them. Nor is it probable, since that extraordinary Power which the Apostles had to do Miracles, was to cease in a small compass of time; that Christ would deprive the immediate Successors of the Apostles in the Management of the Church, of any of that Ordinary Power which the Apostles had. For Christ, the All-wise Head of his Church, knew very well, that such as the Authority of those who were to govern the Church was; such would that Reverence

tence be which should be paid to their Persons or their Doctrines.

But yet, as after the cessation of Miracles, there would be vast Numbers of Believers, more than would be capable of the Office of Deacons; and many Believers might be fit to be Ordain'd Deacons, who never might be qualify'd for the Order of Presbyters; and every Presbyter would not be qualify'd for the Trust of a Bishop; so the Collation of Holy Orders was regulated only in a just proportion to the Churches Necessities. One Bishop only was Ordain'd for one City and the neighbouring Villages: Several Presbyters were ordain'd and assign'd to one Bishop; and several Deacons, as there was occasion, to one Presbyter; excepting only the Diocese of the Bishop of *Rome*, call'd strictly so, where, out of a Superstitious Fancy, they adher'd to the first, purely accidental, number of *Seven*. The Apostles themselves, tho' they had Episcopal Authority in the highest Degree, being really Bishops of Bishops; yet knowing that their Business was to preach the Gospel in all Parts of the World, could not oblige themselves to a constant Residence in one place. And the same Work of Travelling to Preach the Gospel was like to be incumbent upon many of their immediate Successors, which would make their Residencies uncertain too. Yet, as the Number of Believers increas'd, and more of them grew every day fit to attend on the Ministry of the Gospel; so the Apostles and their Successors Ordain'd more every Day for the Management of particular Churches, as planted in particular Countries: And, by that means, Teachers and Go-

vernors came to be fixt and resident in several Districts; every City, as I intimated before, having its Bishop; every Bishop his Presbyters, as a standing Council, and Deacons to attend them. Thus we find *St. James* settled at *Jerusalem*, where the first Christian Church in the World was gather'd: And all the old Church Historians and other Writers, who had occasion to mention him, call him the first Bishop of that Church. Hence, when the first General Council met together at *Jerusalem*, to consider of Circumcision and the farther Observation of the Mosaic Law, which some would have impos'd upon the *Gentiles*; we find *St. James* presiding in that Council, and, after a full Debate of the Question in hand, determining the whole Controversy by his particular Sentence. In that City we hear of no Church Officers co-ordinate with him; but he govern'd the whole Body of Believers there: There he had his Presbyters and his Deacons under him: (for the first Seven Deacons were ordain'd for the use of that Church;) And there he dy'd a Martyr for that Truth which he had preach'd. Such a Bishop was *Timothy* at *Ephesus*, and *Titus* in *Crete*; Tho' both of them, being design'd to preach the Gospel in other Parts as well as there, could at *St. Paul's* Command give up their Trust to others, who might Instruct and Govern those Churches.

Our Saviour *had all Power in Heaven and in Earth* center'd in himself; and was the great Bishop and Head of the universal Church, how far soever it might spread it self. But, after his Ascent into Heaven, no meer Man could ever be capable of so extensive a Power: Therefore, when

when he sent his Apostles as his Father had sent him; he bestow'd on every one of them equally so much Authority as was necessary for the present Management of that Church. He did not make one of his Apostles greater than another: He had formerly check'd their ambitious and aspiring Humour with a just severity. *The Kings of the Gentiles, says he, exercise Lordship over them; But ye shall not be so: But he who is greatest among you let him be as the Younger, and he who is Chief as one who serves.* As Christ had declared that *his Kingdom was not of this World*; so he never design'd to settle a Monarchical Government in his Church upon Earth, or to put it under the Management of a single Person. He therefore empower'd all his Apostles equally, *To make Disciples of all Nations, to Baptize them, to preach to, and to exercise heavenly Discipline among, them.* None of the other Apostles were to bend to the Supremacy of St. Peter, or to truckle to the Sovereignty of St. Paul: But all of them were to act by common Advice, and with equal Care and Authority. That Charge, *Feed my Sheep! Feed my Lambs!* tho' spoken to St. Peter, who had fallen in so scandalous a Manner; yet was equally laid upon, and equally put in Practice by, all his Brethren.

Our great Master never shew'd any Difference between St. Peter in particular, and the other Apostles, unless it were in those frequent Checks and severe Reproofs which he gave him. And it is plain, that the rest of the Apostles, never acknowledged the Supremacy of St. Peter: If they had, they would never have put that Necessity upon him to make an Apology for

his Visit to *Cornelius*, because he was a *Gentile*. He was sent out, not as a Prince, but as a Messenger or an Ambassador, by the Brethren at *Jerusalem*, when he went with *John* to *Samaria* to confirm those who had been converted and baptized there by *Philip* the Deacon. *St. Paul* certainly never dreamt that *St. Peter* was constituted the Head of the Militant Catholic Church; or if he did, he forgot himself strangely, when he withstood *Peter* to his Face, and avow'd his Action, because he was, indeed, Blameworthy; and when he declares of himself, that *he was not inferiour to the very Chief of the Apostles*. And, if we may argue from Probabilities, and those fairly countenanced by the History of the Gospel; had our Saviour design'd any one Apostle to have been Superior to the rest, *St. John* should have been the Man. For *St. John* was that Disciple whom *He lov'd*, in a particular manner and with unparallel'd Tendernefs: *St. John* was he, who lean'd on his Master's Bosom when he celebrated his last Passover; who durst ask those Questions of his Master, which neither *Peter* nor any of the rest durst presume to do; and it was he to whom he recommended his Blessed Mother, when he was just ready to breath his last upon the Ignominious Cross. But since none of these Considerations could perswade him to vest the Government of the visible Church in that Disciple whom he lov'd so well; we have no reason to believe that he ever design'd any inequality among the Apostles.

And beside all this, it would have look'd very odly, should he who succeeded *St. Peter* at *Rome*, (if *St. Peter* was ever there;) or he who
suc-

succeeded St. Peter at *Antioch*, (where without all Question he had been;) it would have look'd very oddly should such a Successor, who was no Apostle himself, have had any Authority over St. *John*, who was an Apostle and had been so highly favour'd by his Master; or should he have pretended to a Coercive Jurisdiction over any other of the Twelve, or St. *Paul*, who over-liv'd St. Peter. And yet, if St. Peter was really by his Master Constituted the Head of the Church; his Successors must have been Heads of the Church too: And consequently, all Persons, whether Apostles or others, must have been Subject to them: For that Authority which was given to St. Peter was not to die with him.

The Apostles, then, were all Coordinate one with another, and all of them govern'd the Church with equal Authority. And those who succeeded them as Bishops in their Ordinary Powers, were in the same manner equal in their Characters and equal in their Authority. And all Bishops (however great or small their Dioceses may be) are so to this Day. St. *Cyprian* tells us that "Christ founded one Church

"in all the World: But that one
"Church is divided into many Mem-
"bers: And there is one Episcopacy
"in it diffus'd among a great Num-
"ber of Bishops." The same Holy

Martyr, in a Council held at *Carthage*, openly declares against all ambitious Pretences to a Superiority of one Bishop over another. "None
"among us, says he, pretends to make
"himself a Bishop of Bishops, or
"compels his Fellow Bishops by

*A Christo una Ecclesia
per totum mundum in
multa Membra divisa;
item Episcopatus unus
Episcoporum multorum
numerositate diffusus.
Cyprian. Ep. 52. ad
Antonianum.*

*Neque enim quisquam
Episcopum se esse Epis-
coporum constituit, aut
tyran-*

tyrannico Terrore ad obsequendi necessitatem Collegas suos adigit ; quando habeat Omnis Episcopus pro Licentia Libertatis & Potestatis suæ, arbitrium proprium : Tamque Judicari ab alio non possit quam nec ipse potest alterum Judicare, Idem.

Ubiunque fuerit Episcopus sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, &c. Ejusdem Meriti, ejusdem est Sacerdotii. Potentia Divitiarum & Paupertatis Humilitas vel Sublimiorem vel Inferiorem Episcopum non facit ; ceterum omnes Apostolorum Successores sunt. Hierom. ad Evagrium,

“ Tyrannical Severities to submit to
 “ himself : For every Bishop according to that lawful Power and Liberty invested in him, is Master of himself, and can no more be judg’d by another than he may judge another Bishop himself.” From

the unquestionable Truth of this Assertion of St. Cyprian, that noted Passage of St. Hierome seems to have drawn its Original : “ Wherever the Bishop has his Seat, (be it at Rome, or Eugubium, be it at Constantinople, or Rhegium) his Dignity and his Priestly Character are still the same : The greatness of his Revenue, or the meanness of his Humility does not render the Bishop higher or lower, but they are all equally Successors of the Apostles.”

Where we have St. Hierome himself asserting the Divine Right of Episcopacy,

since the Bishops he mentions were in his time Diocesans of the Dioceses of Rome and Constantinople particularly, which were of great extent, and yet according to him, they were all of them in their Places the Apostles Successors.

It is true, that in after Ages, Prudence and Convenience perswaded the Governours of the Christian Church to constitute *Metropolitans, Arch-Bishops, Primates* and at last *Patriarchs* : To all whom, in their Stations, other Bishops, in some Cases, were to submit. But all this made no Difference in the Ecclesiastical Hierarchy : But as in these Nations our *Dukes* are in their Ranks Superior to *Marquesses*, *Marquesses* to *Earls*,
Earls

Earls to Viscounts and Barons; yet all of them make but one Nobility and Peerage. So the *Patriarchs* were in Title above *Primates*, *Primates* above *Metropolitans*, *Metropolitans* above *Arch-Bishops*, and those again above *Bishops*; yet all make but one Priesthood, but one Episcopacy. And, indeed, whether we respect that Power in *Foro Exteriore*, or by which Discipline is publicly exercis'd, which is essential to the Episcopal Order and Office; or the necessary equality of that Authority which is conferr'd upon all Persons concern'd in the Collation of the same Order, by Persons of the same Character, and in the same Words: Whether we respect that Power of the Keys, which is indifferently conferr'd upon all Persons who are rais'd to the Episcopal Dignity; or the absurdity of conferring Power Essential to a Function, without a Jurisdiction equal and proportionable in which to exert that Power; or consider that those who are the Successors of the other Apostles, must needs have as just a Right to the ordinary descending Authority of those Apostles, as the Successor of St. Peter could have to his: Whether we consider any one of these things particularly, or all of them conjunctly; it will appear, beyond Contradiction, plain, that all those Persons who are advanced to the Order of Bishops, are by Divine Appointment, equal and coordinate, in Character, Power and Authority, with one another. No one of them can pretend, by Virtue of his Order, to Superiority over another of the same Order; not to a more immediate or authentic Divine Original: And, consequently it appears upon the whole, that

that the Bishop of *Rome* can have no Authority or Jurisdiction, by any Divine Right, over those who bear the same Episcopal Character with himself. And the same Argument will hold good against any other Metropolitan or Patriarch whatsoever: For if any one Bishop could rightfully and justly claim such a Superiority over all other Bishops; then it would follow that whatever Bishop, Presbyter or Deacon, should be ordain'd in any distant Part of the World by other Bishops than that one, or without his License or Permission; the Bishops Priests and Deacons so ordain'd, could receive no real Character by their Ordination. And consequently, the greater Part of the Christian World should have had no lawful Pastors or Teacher for many Centuries of Years past: Which Supposition, beside its natural Absurdity, disannuls our Saviour's gracious Promise; *That he would be with his Apostles always to the End of the World.*

As for such Pastors of the Church of Christ as had the Name, and were of the Order, of Bishops; They were so necessary to the well-being of the Church in every particular Province; that from the first Preaching of the Apostles to the beginning of the Two last Centuries, there never was any Church in the whole Christian World without a Bishop, or without one single Person invested with the Power of conferring Orders upon others, and with a Jurisdiction and Authority over several Presbyters or Deacons. And such Bishops in the Government of their several Dioceses were so far from being displeasing to God, that he
went

went powerfully along with them in all their pious Labours; honour'd great Numbers of them with the glorious Crown of Martyrdom; made them Illustrious for their divine Graces and exemplary Virtues; and happy Instruments for the Conversion of the Heathen Nations to the Gospel of Jesus Christ. Thus we are assur'd by very good Authority, that, when Gregory commonly call'd, the *Wonder Worker*, who <sup>Θαυματο-
ργος</sup> had been Pupil to the famous Origen, was ordain'd Bishop of *Neocæsarea* by Phœdimus of *Amasea*; God favour'd him with such wonderful Success in that Office; that, tho' when he first enter'd upon his Charge, there were no more than Seventeen in his whole Diocese, who made Profession of Christianity; yet when he dy'd there were no more than Seventeen in it who remain'd unconverted: *So mightily grew the Word of God and prevail'd* under his Management. And, indeed, as it was impossible that those Men who were so eminent for their Learning and Christian Virtues; whose Lives were so innocent and exemplary; who were so ready to suffer the most cruel Tortures, and to lose their Lives by the most cruel Hands of unrelenting Persecutors, rather than to forsake that Faith in Christ Jesus which they had preach'd: As it was not possible that such Men, so admirably qualify'd, should take upon them a Character which their great Lord and Master had never assign'd to those whom he had commanded to Teach and Govern his Church; so neither was it possible, that they should ever want God's Blessing upon their Sacred Endeavours.

The

The Government of the Church by these Bishops, of a superior Order, and having Jurisdictions over Presbyters and Deacons, was look'd upon as so strong a Defence of Orthodoxy in Faith; and Soundness of Discipline in the Church, and so good a Security of both, against the Encroachments of Heresy and Schism; that the Eldest Fathers of the Church appeal'd to that Government against all Innovators and Disturbers of the Church's Peace: And they demonstrated that Advantage they had against Schismatics and Heretics by that Uninterrupted Succession of Bishops which they had enjoy'd from the Apostles down to their own Times. So *Irenæus* Bishop himself of *Lions* in *France*, who had been a Hearer of Holy *Polycarp* Bishop of *Smyrna*, and educated under the Care of the Belov'd Apostle *St. John*: This *Irenæus* pleads thus; "We have upon

Habemus annumerare eos qui ab Apostolis Instituti sunt Episcopi in Ecclesiis, & Successores eorum usque ad Nos: Quibus etiam ipsas Ecclesias committebant. Quos & Successores relinquebant suum ipsorum locum Magisterii tradentes. Iren. adv. Har. L. 3. c. 3.

"Record, and can give in a List of
 "those who were Ordain'd Bishops
 "in the Churches by the Apostles
 "themselves, and of their Successors
 "down to our own Times: Those
 "very Persons with whom the Apostles entrusted their Churches, leaving them their Successors, and delivering to them those very
 "Chairs from which they themselves had prescrib'd Rules for the
 "Government of the Church."

Thus far *Irenæus*. And *Tertullian*, one who flourish'd soon after him, challenges the presuming Heretics of his Time thus;
 "Let

“ Let them, if they dare, publish the
 “ Originals of their Churches : Let
 “ them lay before the World the
 “ Catalogue of their Bishops, run-
 “ ning down so in a perpetual Suc-
 “ cession from their Beginnings, that
 “ their first Bishop may appear to
 “ have had some one of the Aposto-
 “ lical Age, and who had held a
 “ perpetual Communion, with the
 “ Apostles themselves, for his Or-
 “ dainer and Predecessor.” Which

very Challenge proves *Tertullian's* Opinion, that no particular Church could be true, unless it were founded in Episcopacy, or unless a Bishop were the first who settl'd and govern'd it. Yet *Tertullian* was but a Presbyter, and a discontented one too himself. And from the whole it is plain, that tho' it is possible some few Believers might subsist in an obscure Corner for a while, without any particular Teachers or Governours; yet, in those first and purest Ages of the Church, no Number of Christians could be compleatly form'd into a Body for the public Worship of God in Christ, and for the exercise of Discipline without the help of Presbyters and Deacons under the Conduct and Jurisdiction of a Bishop.

2. As the Office of a Bishop was full of Anxiety and Trouble, of course; and considering its Nature and Importance, could not be otherwise, so long as the Trade of Wickedness went on prosperously; so it was but necessary that those Bishops should take to themselves Helpers or Assistants, not only to give Advice about ordering Ecclesiastical Affairs where frequent Difficulties

*Edant ergo Origines
 Ecclesiarum suarum;
 evolvant Ordinem E-
 piscoporum suorum ita
 per Successiones ab in-
 itio decurrentem, ut
 primus ille Episcopus
 aliquem ex Apostolicis
 viris, qui tamen cum
 Apostolis perseveraverit
 habuerit Auctorem &
 Antecessorem. Tertull.
 de Prescrip. c. 32.*

ficulties might occur ; but to preach to, and to feed, the Flock of Christ under the Bishops Charge, and administer all Gods Ordinances to them, as they should be appointed and licensed to it by their Bishops. It was indeed the Duty and Business of a Bishop to Preach or to Explain the Word of God, both to the Clergy and the People : And they only had an Authority inherent in themselves to do so. Hence *Balsa-*

Σημείωσαι
ὑπὸ τῶ κα-
θολικοῦ κα-
θόντος ὅτι
τὸ διδά-
σκειν τὸν
λαὸν μόν-
οις ἐνεσθ-
ῆναι τοῖς
ἐπισκόποις
Bals. ad
Can. 19.
Conc. in
Trullo.

mon, upon the 19th Canon of the Council in *Trullo*, tells us, “ It appears by the Canon before us that it belongs to the Bishops only to “ Instruct or Teach the People.” Which proves what I hinted before, That even those who were Ordain’d Priests or Presbyters, had no Authority to Preach the Gospel, but only as they were Authoriz’d and Appointed by the Bishops. That Bishops had a just and rightful Authority over Presbyters, and that by virtue of their Character, I have prov’d before, by the Commissions given to *Timothy* and *Titus* ; who, tho’ they were forbidden to exercise a Tyrannical Power over their Brethren, yet were ordered, *To reprove an offending Presbyter, before others, that they also might fear.* But had not those Bishops, *Timothy* and *Titus*, had an Authority over their Presbyters, in those Days unquestionable, and yet had taken upon them that difficult and unpleasing Work ; that Question which the Quarrelsome *Hebrew* put to *Moses* would have been very reasonable, *Who made thee a Judge or a Ruler over us ?* For what have I to do indeed to reprove my Equals, or to controul them ?

1 Tim. 5.1,
19, 20, 22.

We cannot but observe, that usurp’d Power quickly comes to nothing : But a Power that is Just acquires new Strength and Vigour every Day,

Day, and by degrees gets the Victory over every thing that opposes it. Thus after Presbyters in the beginnings of the Church had been settled in a just Subordinacy to their Bishops; there were none found so mad as to pretend to level them again, or to make the Bishop and Presbyter both of one and the same Order. Hence when *Aerius* took upon him to assert, that a *Bishop* was no more than a *Presbyter*; his Notion was too absurd to meet with any number of Followers; and he too cautious to make a defection from the Church, because it maintain'd the Superiority of Bishops. Nor indeed were any Heretics or Schismatics so extravagant, till our unhappy Age, as to vend any such unpeaceable or unchristian Notions, or to separate from the Bishops of the Church of Christ, as if they had taken too much upon them. And as for *Aerius*, he only got the Character of a distracted Man by what he publish'd, and there were no Pretenders to receive what he rashly asserted in the very next Generation.

To preach the Word of God to his People; to be entrusted to dispense the most weighty Ordinances of our Holy Religion; to be empower'd to offer up the Prayers and Praises of a worshipping Congregation to Almighty God; these were great and venerable Privileges and Employments, frequently conferred on Presbyters by their Bishops; and they had no reason to expect more. Besides, it was enough to retain the whole Body of Presbyters within the due bounds of Modesty, to consider, that those *Bishops*, the chief Pastors and Governours of the Church, were ordinarily to be taken from among themselves. And it made for their Honour,

nour, that, upon that very reason, all those excellent Qualifications required in Bishops, by the Apostle, were required in them too. And seeing Falshood and Error was like to prevail frequently in the Church in all Ages, it was injoin'd the Presbyters, That *they should hold fast the faithful Word as they had been taught*; that they too might be able, by *sound Doctrine*, both to exhort and to convince the gain-sayers.

Tit. 1. 9.

Now Bishops were superior to Presbyters principally in these things: Bishops only had Power to Ordain others to any Sacred Office, by the Imposition of their Hands with Prayer: And this they could do of and by themselves, tho' they could call in their Presbyters, if they saw it fit, to join with them in the Action. Bishops only had the Power of Confirming, or laying Hands on Persons come to a competent Age and Understanding, upon their making a public Confession of the Christian Faith; tho' Presbyters might prepare and present Persons to the Bishops to be Confirm'd. Bishops only could appoint others of the Clergy to particular Offices and Employments; and act as Judges and Determiners of Controversies, either for the whole Church in General Councils, or for a Provincial Church or Diocesan Churches in particular Synods: But the business of Presbyters was purely to be very diligent in their Vocations, and obedient to their Bishops.

3. Deacons were the last and lowest kind of those Spiritual Officers who were of Apostolical Institution: And tho' we must own that their Employment was in itself the meanest; yet it was of so excellent a Nature, that not only Bishops, but the Apostles themselves, who were cer-

certainly the highest Officers in the Church, were not ashamed to be call'd *Deacons* or *Ministers*; and their Employment was call'd a *Ministry*. So the Apostles are call'd by *Athanasius*, *Deacons*, or *Ministers of Truth*. Nay, (as I intimated before,) to go somewhat higher, The Son of God himself, and that without any diminution of his Mediatory Character, is said by the Apostle to be a *Minister of the Circumcision* for the truth of God, to confirm the Promises made to the Fathers. The Word *Deacon*, indeed, originally signifies an active industrious Servant, Agent, or Minister; and it was apply'd to a particular Order of Men in the Christian Church, in the strictest sense, to inform them what Care, Activity and Industry was requir'd of them in Matters within their Sphere: And therefore it was apply'd sometimes to those of the superiour Orders of whom the same Industry in their Stations was expected, as we observed before.

But when we discourse concerning these *Deacons*, as they were Church Officers, of an Original unquestionably Apostolical, and of great Necessity in the Church of Christ; we ought to take some notice of that very great Power which was vested in the Apostles, and, by them, in their lawful Successors in their ordinary teaching and governing Office: viz. They had Power, on emergent Occasions, to add to those Officers which their Master had appointed. Thus, if *Evangelists* were Officers by themselves, and distinct from Presbyters and Bishops; they were not of our Saviour's, but of the Apostles appointment. Such were *Deaconesses*, and such were the *Deacons* of whom we are speaking. We don't find there was any Deliberation in the

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Case,

Διάκονοι,
διακονία,
2 Cor. 6.
3, 4.
Διάκονοι
τῆς ἀλη-
θείας---
Διάκονοι
τῆς ἀλη-
θείας. Rom.
15. 8.

Case, or any Doubts started, whether the Apostles could do any such thing: But an occasion was offer'd; such Officers appear'd very proper on that occasion; the Apostles were convinc'd of it; and they presently instituted the Order; And so their Original was as truly Divine and Unexceptionable, as if a Voice from Heaven had commanded the Apostles to Ordain them. From hence too it appears, that the Fathers of the Church, afterwards, were not guilty of any Crime when they appointed *Sub-Deacons* and *Readers* in the Church, who, in those Employments, were so many Probationers for the Superior Orders. But, tho' *Sub-Deacons* and *Readers* were Instituted upon good Reason, and with a great deal of Prudence, and therefore their Institution not faulty; yet because they were not of absolute necessity, those Churches where they were admitted did well, and those Churches where they were not admitted did nothing ill.

When we look upon these Deacons in their first Principles, it may be farther worth our while to enquire a little more nicely, what manner of Officers they were. And this we are the rather oblig'd to, because we find some Persons known by the Name of *Deacons* among those who separate from our legally establish'd Church. And those who have such Deacons plead no less than Apostolical Antiquity for them, and imagine those Seven Deacons Ordain'd by the Apostles, to have been of the same kind with theirs. And their Plea seems to be a little countenanc'd by the sixteenth Canon of that Council held at *Constantinople* in *Trullo*, and by the Glosses of *Zonaras* and *Alexias Aristenus* upon

upon that Canon, and by Oecumenius upon the Story in the *Acts of the Apostles*; who all speak with uncertainty enough, and seem to doubt, whether they should call those first Deacons Lay-men or Clergy-men; but incline most to that Opinion that they were *meer Lay-men*; because their business was only to *serve Tables*, which is the Work of those whom we call *Overseers of the Poor*.

Now to clear this Point the better, we must examine the Sacred Story once again. We must remember then that the reason of the In- *Acts 6.* stitution of these Deacons was, The Grecians murmured against the Hebrews, *because their Wi-* *ver. 1.* *dows were neglected in the daily Ministration.* The Apostles seem to own that the complaint was reasonable; yet could not personally give a Remedy to it, because it was not fit that they, (the Apostles,) *should leave the Word of God and* *ver. 2.* *serve Tables:* And yet without some to do so, the Murmurs were like to be continued. But the Apostles, who never wanted Direction from Heaven in an Exigency, propose to the Multitude, as a proper Expedient, the choice of *Seven Men, whom they might set over that Matter.* *ver. 3.* The Number of *Seven* had nothing mysterious in it, (as some vainly imagine) but was purely accidental: Seven Men were enough to manage the Contributions made by the Believers at *Jerusalem* for the Relief of their Poor, and they needed no more.

The *Qualifications* requir'd by the Apostles in these Seven Men were very remarkable, *viz.* *That they should be of honest Report, full of the Holy Ghost and of Wisdom:* And the manner how they receiv'd their Commission ought to be observ'd,

The Institution of Deacons.

ver. 6. *viz. The Seven were set before the Apostles, and the Apostles, when they had pray'd, laid their Hands upon them.* Now this is the Opinion of very wise Men, that the Apostles in this Matter did not consult the whole multitude of Believers, but only those hundred and twenty whom St. Peter had formerly advised with for the choice of *Matthias* into the Apostolical College; and that he bade them to look out these Seven Men from among themselves: And among themselves were the Seventy Disciples whom our Lord sent out after the Twelve, to give notice to the Tribes of *Israel*, that the Kingdom of Heaven, meaning in the first place, the Kingdom of the Messias, was at hand: Nay, and it is suppos'd, upon very good grounds, that *Philip* and *Stephen*, two of the Seven now chosen, were of those Seventy, if no more of them were of the same Rank. But here we may observe farther,

That it could be nothing strange if all the Seven Deacons were chosen out of those Seventy Disciples, and by degrees admitted from the Deaconate to the Presbytery, and so to the Order of Episcopacy in the Church. For we find that the Apostles, and the Brethren who compos'd that Congregation of one hundred and twenty, when *Matthias* was chosen into the Apostolical College, were all resident together in *Jerusalem* at this time. They seem'd almost to have forgotten their Blessed Master's Charge, *To go and make Disciples of all Nations*; and could have confin'd their Care only to their Countrymen according to the Flesh much longer, had not Providence dispers'd them into other Parts, by that Persecution rais'd against St. *Stephen*; and had not a Vision taken away all Scruples about

Vide Poli
Synops. in
locum.

about preaching to the *Gentiles* from St. Peter. Acts 11. 19.

We are to observe again, that our Lord, by sending out the Seventy to preach the glad Tidings of Salvation to the *Jews*, made them really *Evangelists*; from whence *Philip* the Deacon is call'd an *Evangelist* too. Not as if an *Evangelist* was a distinct Officer in the Church, (as some have imagined) but because it was a Duty more particularly incumbent upon all other Officers, whether Bishops, Priests, or Deacons in their Travels, (whether voluntary, or by Commission from the Governours of the Church, or forced upon them by the violence of Persecution: In every one of these Cases it was their Duty) to Evangelize, or to Publish the glad Tidings of Salvation to all People where-soever they came, as we find they very carefully did in the History of the *Acts of the Apostles*.

Now we find that when the Twelve had perform'd the Work they were sent upon, and the Seventy had perform'd theirs too; both the Twelve and the Seventy return'd to their Master, gave him a joyful account of the Success of their Ministry, and the efficacy of his own Promises: And then sate quietly down at their Master's Feet afterwards, till his ascent into Heaven. We find the Twelve indeed with him when he kept the Passover, and when he instituted his Supper, (unless *Judas* was then absent,) and when he was betray'd into the hands of his Enemies. We find that our Lord breath'd upon the Twelve, gave them the Power of the Keys; that *whosoever Sins they should remit upon Earth should be remitted in Heaven, and whosoever Sins they retained should be retained in Heaven*: But all this yet was but a Power in Abeyance,

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such a Power as they neither did nor could exert till afterwards. Again, to the Twelve he gave that *Larger Commission*, (as some call it) after his Resurrection, that *they should go and make Disciples of all Nations, &c.* But all these Commissions given them, nay, their Blessed Master's Hands laid upon them, had not constituted the Twelve compleat Pastors and Governours of the Church; nor were they yet in a Capacity to gather it, till the Holy Ghost was given them at the Day of Pentecost. Whence our Saviour

Acts 1. 4. commanded them, *That they should not depart from Jerusalem, but wait there for the Promise of the Father, which they had heard from him.* Nor did their several Commissions take place till that time, as he teaches them afterwards. Upon the accomplishment of that Promise, or, after that

ver. 8. *the Holy Ghost is come upon you, ye shall receive Power, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth.* From this time only they were fully empower'd, as Apostles, Presbyters and Bishops, to put their Master's Orders in execution.

But all this while the *Seventy* seem to have lain asleep, or only to have spent their time in private Studies, to prepare them the better for such Employments as their Master might vouchsafe at any time to call them to. They were not at the Passover with him, nor at the Institution of his Supper: Their Lord never laid his Hands upon them, nor Breath'd upon them to give them the Holy Ghost, nor did he commit the Power of the Keys to them: He took no such particular care to satisfy them of the Truth of his Resurrection; nor were they of the number

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ber of those *whose Understandings he open'd, that they* ver. 2.
might understand the Scriptures. Nor do we find, indeed, that he gave his general Commands to any but only the Apostles, whom he had chosen : Nay, we have only a fair Probability, that the Seventy were among those to whom he shew'd himself alive after his Passion ; only there seems to be no room for doubt, but that they were among the hundred and twenty upon whom the Holy Ghost fell, according to Promise.

Yet after this receipt of the Holy Ghost we find no mention of these *Seventy*, either as Teachers or Governors of the Church : But it is plain, that if *Matthias* was one of them, he was rais'd to an Order above them, when he was admitted into the Number of the Apostles : So that the Seventy had the Gifts of the Holy Ghost bestow'd upon them, as *Cornelius* and his Family had afterwards. *Cornelius* and his Family were not made Christians by the Holy Ghost which was given them ; but they were prepar'd by it for Baptism, by which Sacrament they were made so. And these Seventy were not made either Bishops or Presbyters, nor so much as Deacons, by their participation with the Apostles in the Gifts of that Sacred Spirit ; but they were proper Candidates for those Orders, according as the Necessities of the Church should require ; or according as the Apostles (who in the beginnings of the Church had the sole Power of Consecrating any to the Service of God in Teaching and Governing the Church) should think fit.

While now the Church was confin'd in a manner to the Walls of *Jerusalem* ; the *Twelve Apostles* might be enough for some time to preach

Acts 6. 1.

the Word, to dispense the Sacraments of the New Testament, and to exercise Discipline over such as should Believe; or indeed to administer all Divine Ordinances to them; and might be enow at the same time to receive the Liberalities of the Rich, and to supply the Necessities of the Poor: And therefore we hear of no Complaint in that case, till such time as the Number of the Disciples was very much multiply'd. Which multiplication of the Disciples in one City to such a Number that Twelve Men, of extraordinary Qualifications, such as never met together again in one Place, were not able to answer all their Spiritual and Temporal Occasions; shows how ridiculously extravagant that Independent Notion is, That all the Converts in *Jerusalem* were no more than might assemble together in one Place, under one or two particular Officers, for the exercise of Holy Discipline and the full Participation of all the Ordinances of the Gospel.

Necessity then requiring the Apostles, upon this multiplication of Believers, to constitute a new Species of Church Officers; where could they look more properly to find Men fit for their purpose, than among the Seventy, and the rest of the Brethren who made up the hundred and twenty upon whom the Holy Ghost first fell? And whom could they direct better to look out such Men as they wanted, from among themselves; than those Brethren who were endued with all necessary Gifts for the Office intended, and yet had so long lain by without any particular Employment in the Church? Here then those Seventy Disciples were first admitted into Office in the Church,

as doubtless the rest of them were in other Places on the like occasions ; and, by their Fidelity in this meaner Employ, made way to their higher Advancement in the Government of the Church.

All this is strongly confirm'd by those Qualifications beforemention'd, which the Apostles required in the Persons now to be Ordain'd Deacons ; viz. that *they should be of honest Report, full of the Holy Ghost and of Wisdom.* Now, tho' an honest Report may be necessary in one who has nothing to do but to serve Tables ; i. e. To provide for the Bodily Necessities of the Poor ; yet, certainly the miraculous Gifts of the Holy Ghost were altogether needless for that Work. There was no need that an Overseer of the Poor, as such only, should have the Power of working Miracles, which all the first Ministers of the Gospel had conferr'd upon him : Nor did that Business require such an extraordinary Eminence of heavenly Wisdom. We see that, even in our corrupt Age, Men of very ordinary Endowments, if they are but Honest and Faithful, can discharge such Offices well enough, and to the satisfaction of all concern'd. Again, What occasion was there for the Apostles to *lay their Hands* upon them as they did ? *Laying on of Hands* is a Sacred Ordinance, us'd only on occasions of the greatest Importance. It was the Mean by which *Paul* and *Barnabas* were separated or consecrated to the Apostleship of the Gentiles ; It was that by which *Timothy* and *Titus* were consecrated Bishops ; And, in short, It was that Ordinance by which all the lawful Governours of the Church, and the Dispensers of God's Word and Sacraments in it, were to be

be consign'd to their Offices in following Ages: So that it seems an undervaluing of such a Sacred Rite, to prostitute it to so mean a purpose. And we may add to all this, that we find no Church, since that time, creating *Overseers of the Poor*, with any such Circumstance or Ceremony.

But, again, we may take notice of the consequence of the Ordination of these Deacons; and that, according to the Scripture Text, was
 Acts 6. 7. *this: The Word of God increased, and the number of the Disciples multiply'd in Jerusalem greatly; and a great company of the Priests were obedient to the Faith.* And these Priests, who certainly did not forfeit their Sacred Character by being converted to Christianity, being confirm'd by the laying on of the Apostles Hands, were probably the first meer Presbyters who were admitted as the Bishop of Jerusalem's Council in the Government of his Church. Now, tho' it is true that this very great encrease of the Number of Believers might be imputed to that Liberty which the Apostles then enjoy'd, of Praying, and Communicating, and Preaching assiduously and without Interruption; yet it is plain, that there was a concurrence of something else to the enlarging of their Success: Else what means that account which we meet with presently of St. Stephen, one of these Seven Deacons? And Stephen, being full of Faith and Power, did great Wonders and Miracles among the People. What! were Miracles necessary for the serving of Tables? Were the charitable Contributions of the more wealthy Believers to be multiply'd for the Poores use, as the Loaves and Fishes had formerly been multiply'd by our Saviour? Stephen was a Deacon:

con: Was he discontented with the Meanness of his Work? Did he immediately quit that Charge to which he had been so solemnly set apart, to turn a Preacher? Could he, a Man so full of the Holy Ghost, be false to his Trust? These things are by no means credible.

But farther yet, We find this *Stephen* immediately engaged in Disputes; not about the Equality of his Distributions to the Poor; nor about the Reasons why he reliev'd this or another Man: A fair Account of his Receipts and Disbursements laid before his Superiors, would have silenc'd all Disputes of that nature. No. But by his Discourse before the *Jewish Council*, it appears, that his Disputes were only against such as were Enemies to the Cross, and to the very Name of Christ: And his Arguments were so strong, that none of all his Adversaries *were able to resist the Wisdom and the Spirit by which he spake.* Acts 6. 10. All these Circumstances are so many Demonstrations, that tho' these Deacons were oblig'd, by the appointment of the Apostles, to serve Tables for a time, and as occasion requir'd; yet *serving of Tables* was not all the Work which lay upon their hands: and that the Apostles laid their Hands upon these Deacons, not with respect to their Care for the Poor, but with respect to such other and more Spiritual Business which they might be call'd to.

Nor does St. *Stephen* stand alone in this Particular: For *Philip*, another of the Seven, upon the Persecution set afoot against the Church at *Jerusalem*, went down to *Samaria* and preach'd the *Word of God there.* Acts 8. 5. His Preaching there was follow'd with a wonderful Blessing; and he too confirm'd the Truth of his Doctrine by Miracles. He

ver. 6, 7. He cast out Devils, and heal'd the most dangerous Distempers of such as apply'd themselves to him. God made use of him for the Conversion of Queen *Candace's* Eunuch, and conferring the Sacrament of Baptism upon him on the Confession of his Faith in Christ. Yet, after all, to show the difference between an *Evangelist Deacon* (for such this *Philip* was) and an *Evangelist Apostle*, or *Bishop*; upon the News of what *Philip* had done, the Brethren at *Jerusalem* sent *Peter* and *John* to perfect what he had so happily begun, to confirm those whom the Deacon had Converted and Baptiz'd, and to lay their Hands upon them that they might receive the Gifts of the Holy Ghost.

But we are told, as I just now and before observed, that this *Philip* was an *Evangelist*: But to ordain one a *Deacon* who was an *Evangelist* before (if the Office of an *Evangelist* was such as some would perswade us it was) supposing that the Work of a Deacon was meerly to *serve Tables*; was to prefer him backward; to bring him down from a Noble to an Inferior Office: And the Action was liable to the same Exceptions, as that of hindring the Apostles themselves from their constant attendance upon the Word of God and upon Prayer. Again, those Qualifications requir'd in a Deacon by St. *Paul*, (of which we shall speak more largely hereafter) tho' not altogether the same with those which he requires in a Priest or Presbyter; yet they are such as ought never to be wanting in a Preacher or Publisher of the Gospel, under any Denomination whatsoever.

Beside all this, what meaning shall we put upon those Words of St. *Paul*, *Those who have us'd*

us'd the Office of a Deacon well, purchase to themselves a good Degree, and great boldness in the Faith which is in Christ Jesus? The Interpretation of these Words, in which *Effius* a Papist, *Grotius* an Arminian, and *Scultetus* a Calvinist, all agree, is this; "That from this very Text it appears, that there are several Degrees or Orders of Ministers in the Church; and that the Deacons had their share too in the Ministry of the Word, and that they were not Instituted only that they might take care of the Poor." And many o-

Hinc apparet Diversos esse Ministrorum Gradus, & Diaconos habuisse aliquam partem in Ministerio verbi, & non ad solam Pauperum Curam Institutos fuisse. Grot. in loc.

ther Expositors and Common Sense agree with these. He who perform'd the Office of a Deacon well, purchas'd to himself a good, or a higher Degree: For his Fidelity would not purchase him the Degree of a Deacon afterwards, of which he was fully possess'd before. But it is evident, that a Man may do the Duty of an Overseer of the Poor with a great deal of Discretion and Fidelity, who yet may be never a whit the better qualify'd for the Work of a Priest or Presbyter; that is, to preach the Word of God and to administer the Sacraments where he shall be appointed to do so by the Bishop. Nay, one who can neither Write nor Read may make a careful and a sufficient Overseer of the Poor; but such a one, unless he were blind, and yet brought up to good Learning, was never thought sufficient for the Work of a Preacher, till *George Fox*, and some of his Fellow Locusts, set up for Reformers and Evangelists.

But our Interpreters before cited, add farther upon the Apostles Words, that "It was
" the

Mos erat istorum Secularum ut ex optimis de Christianâ Plebe Diaconi fierent. Ex Diaconis optimis Presbyteri, & ex Presbyteris omnibus Residentes sive Episcopi.

Qui Diaconi Munere benefici sunt, si Presbyteri fiant, liberius & cum majore Fidei alii Evangelium predicabunt. Grot. in loc.

Ἐὰν μὴ πρῶτον καὶ ἀναγνώσκῃ, καὶ διακόνῃ, καὶ πρεσβυτέρῃ ἱερωσίαν ἐκλήσῃ, ἵνα καθ' ἕκαστον βαθμὸν εἰς τὴν ἀψίδα ἐπισκοπῆς κατὰ ἀσκήσιον διαβῇ. Hofius in Concil. Sardic.

“ the Custom of the Apostolical and
 “ the immediately following Ages,
 “ that Deacons were taken out from
 “ among the most eminent ordinary
 “ Professors of Christianity : Those
 “ Deacons who had acquitted them-
 “ selves best in their Stations were
 “ made Elders or Presbyters ; and
 “ out of the best and ablest of the Presbyters,
 “ the Presidents or Bishops were taken.” To
 all which, (in the Explanation of those Words ;
They who have us'd the Office of a Deacon well, purchase to themselves a great boldness in the Faith which is in Christ Jesus,) Grotius adds this Observation ;
 “ Those who have executed the Of-
 “ fice of a Deacon well, if they
 “ come afterwards to be Ordain'd
 “ Presbyters, will preach the Gospel
 “ to others more freely and with a
 “ greater Assurance.” Upon the
 same Principle too went the famous
 Hofius, Bishop of Corduba in Spain, who had, by
 the appointment of Constantine the Great, been
 President of the first Council of Nice, when
 afterwards in another Council at Sardica he de-
 clar'd that, “ It seem'd to him to be
 “ a very necessary Constitution, that
 “ if any Person was likely to be made
 “ a Bishop, he should not be Or-
 “ dain'd till he had first gone
 “ thro' the lower Order of a Reader,
 “ (an Office brought some time be-
 “ fore into the Church and to be
 “ exercis'd by such as were Probati-
 “ tioners for higher Employments,
 as I hinted formerly) and that of a Deacon
 and

“ and a Presbyter ; that so He ascending Step
“ by Step to the Dignity of a Bishop, his Ad-
“ vancement might be regular and unexceptio-
“ nable.” And this Rule was rarely broken,
unless on very extraordinary Occasions ; and
then Orders were accumulated, or all conferr’d
upon the Person to be Ordain’d successively,
tho’ it may be on the same Day ; so that he
who was a Reader in the Morning might be a
Bishop before Night ; as in the Case of *Necta-*
rius, Patriarch of *Constantinople*, and *Ambrose*,
Archbishop of *Millain*.

In this Case it is very remarkable, that as
Philip the Deacon, in the Age of the Apostles
themselves, preach’d the Word to the *Samari-*
tans, and to the *Arabian Eunuch*, and after their
Conversion, initiated them into the Church of
Christ by the Sacrament of Baptism ; so the
Church gave Deacons the same Privilege in the
next Ages. Hence *Tertullian* tells us,

“ The chief Priest, who is the Bi-
“ shop, has the Power of conferring
“ the Sacrament of Baptism, and so
“ have the Presbyters and Deacons,
“ but not without the License of the
“ Bishop, for the Honour of the
“ Church ; by the preserving of
“ which Honour the Peace of the
“ Church is secur’d.” And *St. Jerom*

himself, the reputed Patron of the pretended
Equality between Presbyters and Bishops, dis-
courses to the same purpose : “ Nei-
“ ther Presbyter nor Deacon, says he,
“ has any Authority or Right to
“ Baptize without the Command of
“ the Bishop.” Which Passages too

*Dandi Baptismi habet
jus summus Sacerdos
qui & Episcopus ; De-
hinc Presbyteri & Di-
aconi ; Non tamen sine
Auctoritate Episcopi,
propter Ecclesie hono-
rem, quo salvo salva
Pax est. Tertul. de
Bapt. c. 17.*

*Sine Episcopi Fissione
neque Presbyteri, neque
Diaconi jus habent Ba-
ptizandi. Dialog. adv.
Luciferianos.*

are

are incontestable Evidences of the Superiority of Bishops to both Deacons and Presbyters; For the Heretics and Schismatics of those Ages were not come to that pitch of Confidence, as to call an Apostolical Constitution Popish or Antichristian.

But, beside all this, the Deacons in the first Ages of Christianity had the Power of putting up Public Prayers in the Church as the Mouths of the Congregation: So *St. Chrysostom*; "The Deacon offered up Prayers for the People." And *Theophylact* from him; "The Deacon stands up and offers to God earnest Prayers for the Congregation." And as we see *St. ad Roman. Hom. 14.* Stephen no sooner Ordain'd a Deacon, but he presently was engaged in Disputes with the Enemies of the Name of Christ; so the Deacons of the Christian Church afterwards were wont to Dispute against Heretics and Schismatics, in Defence of the Faith and Discipline of the Catholic Church. From whence it was that the great *Athanasius*, when he was only the Deacon of *Alexander*, Bishop of *Alexandria*, undertook the whole Management of the Controversy with *Arius* and his Accomplices in the Council of *Nice*.

Upon the whole, the Matter is plain beyond Dispute to all, who will but open their Eyes to see the clearest Truth; that the Deacons ordain'd at *Jerusalem* by the Apostles themselves, and all those Deacons who were ordain'd by the Successors of the Apostles in the first Ages of Christianity, were concern'd in preaching the Gospel, as well as other Ministers of Christ; tho' in an inferiour Degree, and in a State of Subordination to their Bishops:

shops : and that the Conversion of Sinners to God was, at least, as great a Part of the Business which lay upon their Hands, as providing, according to their Trust, for the indigent Members of the Body of Christ. And it will appear too, how strictly the Governours of the Church of *England*, as Reform'd and Establish'd by Law, imitates the Primitive Church in the Collation of sacred Orders ; Where the Bishop lays down the Duty of a Deacon, when any are to be ordain'd, in these Terms ; “ It ap-
 “ pertaineth to the Office of a Deacon, in the
 “ Church where he shall be appointed, to assist
 “ the Priest in Divine Service, and especially
 “ when he administreth the Holy Communion,
 “ and to help him in the Distribution thereof ;
 “ and to read Holy Scriptures and Homilies in the
 “ Congregation, and to instruct the Youth in
 “ the Catechism, to baptize, and to preach, if
 “ he be admitted thereunto by the Bishop : And,
 “ furthermore, It is his Office, where Provision
 “ is so made, to search for the Sick, Poor and
 “ Impotent People of the Parish, to intimate
 “ their Estates, Names and Places where they
 “ dwell to the Curate, that by his Exhortation,
 “ they may be reliev'd by the Parish, or other
 “ convenient Alms. Here we see the Deacon's
 Office in our Church is the same with that of *Stephen* and *Philip* in the eldest Church, unless where our Statute Laws, by other sufficient Provisions for the Necessities of the Poor, have in some Measure, laid that Burden upon other Shoulders.

In the
 Office for
 Ordering
 of Dea-
 cons.

And, from what has been said concerning these Deacons, it will follow, that those, who bear the Name of Deacons in our separate Con-
 I gregations,

gregations, are no Apostolical Officers, nor such as were ever known in the the first and purest Churches: But they are purely the novel Figments of Mens own Brains: By whose Example, the Church of *Rome* may fairly justify all those Officers whom they have introduced into the Church; and any busy Men, who please to set their Wits to work, may find out, and institute infinite Numbers of Orders under Pretence of Necessity, Convenience, or more effectual Means for the Propagation of the Gospel. And thus I have done with the Names and Duties of those ordain'd by our Saviour and his Apostles, for the Instruction and Government of his Church: and I have insisted the longer upon it, that I might the more effectually obviate all those Arguments drawn up against the Established Government of our Church by her Adversaries: And that every one, who is desirous to know the Truth of Matters, may be convinc'd that the Names and Officers of the Teachers and Governors of our Holy Mother the Church of *England*, as by Law establish'd, are exactly conformable to the Rules of Scripture and to Apostolical Institutions.

CHAP. V.

The Ways and Methods by which our Saviour and his Apostles commission'd the Officers by them appointed to teach and govern the Church; Laying on of Hands, Fasting, and Prayer. The Qualifications requir'd in those who were ordain'd Bishops, Presbyters, and Deacons, as laid down by St. Paul, and as observ'd in the Church of England.

Acts xiii. 3. And when they had fasted and prayed, and laid their Hands on them, they sent them away.

HAVING discours'd so fully already on the Names and Offices of such Teachers and Governours of the Church, as are really of Apostolical or Divine Original; and shown how the Church of England is truly Primitive in her Constitution, as to those Particulars: As a farther Proof of our original Proposition, That none ought to take upon them to teach or govern the Church of Christ, but such as are lawfully call'd to that Work; We shall show,

Secondly, What Ways and Methods were made use of, originally by our Saviour, or by the Apostolical Men in sending these Pastors and Teachers, or Bishops, Priests and Deacons upon that sacred and important Errand. And the Methods they made use of were, in short,

1. FASTING.

2. PRAYER.

3. LAYING ON OF HANDS: And in every one of these the Apostles had the Example of their great Lord and Master to direct them.

1. The Holy Jesus gave them an Example of *Fasting* before he call'd any to follow him, or sent any to preach Repentance or the Coming of the Kingdom of God: And this, indeed, was one great End of his Fasting fourty Days and fourty Nights in the Wilderness. The blessed Jesus had no sinful or unruly Lusts to mortify; *He was in all things like to us, Sin only excepted.* But he was now just entring upon the Work of Reforming, as well as Redeeming, a sinful World; and to that End, he did not think it enough for himself to preach Repentance; but he determin'd to call others, and to send them with a peculiar Commission from himself, that they too might go thro' the Tribes of *Israel* first, and afterwards visit all Nations, and warn them, before it should be too late, to make haste and fly from the Wrath to come.

So great a Message was not to be deliver'd by every ordinary Person; nor might any take upon themselves such an Embassy without a solemn Deputation from their Master. The Work of Reforming the particular Notion of the *Jews*, was of that Difficulty, that the Prophets undertaking it, were wont to retire into desert Places; there to confer with such as liv'd in the perpetual Exercise of Mortification: such as were Prophets themselves, and fit to instruct others, called by God to that End, in the Difficulties they were to undergo, and the Discouragements

ments they would probably meet with in so dangerous an Enterprize; and such as could give them the prophetical Character, or commission them, in the Name of God, to preach and do every Thing which was expected from a true Prophet. Such a Man was *Elias*, that Man of an unparallell'd Zeal and Courage, who seems to have been buried in an Ascetic Life, and to have come forth from it with a Spirit fit to contend with the monstrous Guilt of a degenerate Age. Such a one was *Elisha*, who attended as a Disciple upon *Elias*. *Elias*, before he call'd him and design'd him his Successor, had fasted fourty Days and fourty Nights too; He taught his pious Disciple to live as abstemiously as himself had done, and he was retir'd with him from the World for a Time, before he receiv'd the double Portion of his Master's Spirit, or took upon him as a Prophet in *Israel*.

As the *Jewish* Nation was more corrupted than ever about the Time of our Saviour's Appearance; So the Person who was to be his Prophet and fore-runner, was to come in the Power and Spirit of *Elias*. A meaner Spirit than that of *Elias* would soon have sunk under the Weight of Humane Obstinacy: Such a Spirit *John* the Baptist had, and it was whetted and prepared for its Work, by his being in the Desert till the time of his shewing unto *Israel*. How severe a Life he led there, and with what continual Fastings he subdued himself, we may reasonably conclude by the Severity of his Life, and the Meanness of his Habit and Diet afterwards. And the *Scribes* and *Pharisees* take notice of *John's* Way of Training up his Disciples, *The Disciples of John fast often*, say they: And our

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Saviour speaking of him to the same Persons, alledges, that *John came neither Eating nor Drinking* : i. e. he was a Man who exercis'd himself very much in Fasting and Abstinence, who deny'd himself all the coveted Pleasures of a sensual Life, and, as the holy Jesus himself did, made it his *Meat and Drink to do the Will of God*.

The Way of Retirement from the World for some time, before assuming the prophetic Office, and the known Rigors of that retir'd Life, made the Prophets appear the more venerable and awful to those to whom they were sent. So every thing in *Israel* seem'd to bow to the Authority of *Elias* : And *John the Baptist* no sooner began to preach and to baptize than *Jerusalem* and all *Judea* came out to him, attended on his Doctrine, and were baptiz'd by him, confessing their Sins. And as for *Fasting* before the giving of Orders, both by the Ordainers and those who were to be Ordain'd by them, the Reason is plain enough : The best of Men, and when call'd to the highest Employments, have Abundance of Weaknesses ; and Flesh and Blood is apt to recoil at the distant Prospect of Hardships ; and the Pastoral Care in the Church is both of the last Importance and Difficulty. That the Persons call'd to the Pastoral Office may be successful in their Labours, that they may not be terrifi'd from doing their Duties, that they may not bring a Scandal upon their Calling by the Miscarriages of their Lives or Doctrines, both the Persons Ordaining, and the Persons Ordained must be importunate in their Prayers to God for his Blessing upon them : But no Prayers are so fervent, no Supplications so importunate

importunate as those which are put up to God by Men of humble Souls and mortify'd Passions: None offer such effectual Violence to Heaven, as those, who having conquer'd themselves, can wrestle the more vigorously with their Maker, till they obtain his Blessing.

And here *Fasting* was of Use to the holy Jesus himself. As he was Partaker of true and real, tho' not of sinful Flesh and Blood; so tho' he could not mortify his Lusts, yet he might raise and enflame his humane Passions and Affections. *Fasting* might put an Edge upon his Prayers, as the Sense of his approaching Sufferings did, and make them more vehement for his Disciples, and indeed irresistible: And his powerful Intercessions were as happily answered: His Disciples were all clean, *Judas* only excepted; They went on in the Work of converting Sinners with undaunted Courage, and by God's continued Blessing on their incessant Endeavours, *Multitudes were daily added to the Church of such as should be saved.*

As the Master had done, so did his Disciples: And therefore, when *Paul* and *Barnabas* were to be set apart, or ordain'd to preach the Gospel to the *Gentiles*, by the particular Order of the Holy Ghost; That sacred Spirit issued out his Commands at that very Time when the Disciples at *Antioch* were ministring to the Lord and Fasting, a frequent Exercise in those early Days when heavenly-minded Christians were very sensible of the absence of the Bridegroom. The Holy Ghost always discovers himself freely to Men of devout and mortify'd Tempers, as these *Antiochian* Disciples and Prophets were: But, when the Command was given, they laid no Hands Acts 13. 2, upon the Apostles till such Time as they had 3.

fasted and prayed. Paul and Barnabas were both holy Men, both separated by a Divine Call from the rest of the sinful World, both Men of very fervent Spirits, zealous for the Faith, and full of the Holy Ghost: Yet, even for *their* Ordination, Fasting was necessary: The Persons Ordaining could not be too deeply concern'd for the Welfare of the Church, which depended very much upon the Ability and Faithfulness of its Pastors: and the Persons Ordained, could not be too sensible of that Burden that was immediately to be laid upon their Shoulders, and of the extreme Unfitness of infirm Flesh and Blood for so weighty an Undertaking, without the powerful and constant Assistance of the Grace of God.

A just Apprehension of these things made the succeeding Governors of the Christian Church set a part some particular Seasons by common Consent, in which the particular Church of every Diocese, and every understanding Member of the Universal Church, might besiege Heaven with their Prayers, "That God would, at such Times, so guide and govern the Minds of his Servants the Bishops and Pastors of his Flock, that they may lay Hands suddenly upon no Man; but faithfully and wisely make choice of fit Men to serve in the sacred Ministry of his Church; and that he would give his Grace and Heavenly Benediction to those, who should then be Ordain'd to any holy Function, that both by their Lives and Doctrine they may set forth God's Glory and set forward the Salvation of all Men. These Fasting Seasons were four in every Year, and known by the Name of *Ember Weeks*; in which

*Jejunia
quatuor
Temporum.*

*fasti
nov.*

which special regard was to be had to the Ordination of Priests and Deacons : These *Ember Weeks* stand among the *Days of Fasting and Abstinence* in our present Rubric ; and, tho' not mentioned in those Common Prayer Books printed before the Restauration ; yet, in the last Book of Canons it is determin'd, that " Forasmuch as " the ancient Fathers of the Church, by the " Example of the Apostles, appointed Prayers " and Fasts at the solemn Ordering of Ministers, " and to that Purpose allotted certain Times in " which only Sacred Orders might be given or " confer'd ; We, following their holy and religious Example, do constitute and decree that " Deacons and Ministers be not ordain'd or made, " but only on the *Sundays* immediately following " the *Ember Weeks*, appointed in ancient " Time for Prayer and Fasting, purposely for " this Cause at their first Institution, and so " continued at this Time in the Church of " *England*.

Vid. Sparrow's Rationale.

Canon. 31. 1603.

And it would be happy for the Church of *England* if all the Members of it would but seriously consider these Things. The Pastors of the Church know their Business, and that *Paul may plant, and Apollos may water, but only God can give an Increase*. This obliges them to fast, not only for their own Sins, but for the Sins of such obstinate Wretches as will not submit to the Word of God in their Mouths : And can any People be so far bewitch'd as to forget their own Souls ? Are not all Christians as much obliged to seek their own Salvation, as their Pastors are ? And consequently to fast for their own Sins, and to humble themselves in such a Manner before God that he may send them *Pastors after his own Heart*, such as may

be

be willing to spend and to be spent for the good and edification of their People? Certainly the Relation between the Shepherd and the Flock entrusted with him is very near: They can never seek one anothers good too earnestly. But it is well if the Coldness on the Peoples side be not one great reason of the frequent Miscarriages of their Pastors; and the Indifferency on the Pastors part, one great Cause of the Unfruitfulness and Stupidity of their Hearers: Let but both Pastors and People do their Duties, and God's Blessing will soon give Religion among us another Face, and a nobler Reputation. Fasting then is the first Part of the Method of Ordaining *Lawful Pastors* in the Church.

2. The next Branch of this Method of sending Lawful Labourers into Christ's Vineyard is *Prayer*. Prayer is the constant Companion of Religious Fasting, whether it be Private or Publick. When *Samuel* fasted for *Saul* he pray'd for him too; so did *David*, for the first Son he had by *Uriah's* Wife; so did *Ezra*, for those who return'd from the Captivity of *Babylon*; and so did the Captives for themselves; so did *Daniel*, for his Countrymen then in Bondage; and so did our Saviour himself, whom we find frequently withdrawn from all Company, that he might both Fast and Pray in secret: And *St. John* has left that heavenly Prayer upon Record which our Saviour put up to his Father for his Disciples before he gave them his last Commission. And we see that the Prophets at *Antioch* join'd Prayer with Fasting, before they would pretend to send any Person to Labour in God's Harvest, or to convert the World, tho' it needed their

their Assistance never so much. God knows the Necessities of Mankind best : He prepares the fittest Means to satisfy them ; and He alone will determine the Time in which they should enter upon their Work : Thus, (as I observ'd before) tho' God had given his Apostles that general Commission to *Go teach all Nations* ; tho' all Nations lay in Wickedness at that time, and multitudes dy'd every Day in their Wickedness, and the Commission seem'd very pressing ; yet they were to stay at *Jerusalem* till the Day of Pentecost, and *till they should receive Power from on high*. God's Time is always the best, and he who undertakes the Work of a Teacher, when he has been regularly call'd, undertakes it time enough.

Our Church, therefore, in the Preface to her Ordinal, tells us, " That all Bishops, Priests and Deacons should be call'd, try'd and examin'd, and known to have such Qualities as are requir'd for the same, and are to be approv'd and admitted to those Offices, among other things, by Public Prayer." And in pursuance of her own Rules, the Bishop, at the time of conferring Orders, is to *commend such as shall be found meet to be Ordered, to the Prayers of the Congregation*. The Prayers of the Bishop and the Congregation are to go before the Imposition of Hands, and they are to follow after that Action : And so for Deacons, the Bishop concludes with those Petitions, " That God, who has vouchsafed to accept and take his Servants into the Office of Deacons in his Church, would make them to be modest, humble, and constant in their Ministration ; to have a ready Will to observe all Spiritual Disci-

" Discipline ; and that they having always the
 " Testimony of a good Conscience, and con-
 " tinuing ever stable and strong in his Son
 " Christ, may so well use themselves in that
 " Inferior Office, that they may be found wor-
 " thy to be called unto the higher Ministries in
 " the Church." So again at the Ordination of
 Priests, the Bishop, according to Rule, beseeches
 God, " To send upon his Servants, now or-
 " dain'd Priests, his Heavenly Blessing, that
 " they may be clad about with all Justice, and
 " that God's Word spoken by their Mouths may
 " have such Success, that it may never be spo-
 " ken in vain." And at the Consecration of a
 Bishop, the Archbishop, or whosoever repre-
 sents him in the Action, is appointed to pray,
 " That God would give his Servant, then con-
 " secrated a Bishop, such Grace, that he may
 " evermore be ready to spread abroad his Go-
 " spel, and the glad Tidings of Reconcilement
 " to God ; and to use that Authority given
 " him, not to Destroy but to Save, not to Hurt
 " but to Help ; so that he, as a wise and faith-
 " ful Servant, giving to God's Family Meat in
 " due Season, may at last be receiv'd into Joy.
 And again, to beseech God, " to send down
 " his Heavenly Blessing upon, such a one, his
 " Servant, and so to endue him with his Holy
 " Spirit ; that he, preaching God's Word, may
 " not only be earnest to Reprove, Beseech and
 " Rebuke with all Patience and Doctrine ; but
 " also that he may be, to such as Believe, a
 " wholesome Example in Word, in Conver-
 " sation, in Love, in Faith, in Chastity and
 " Purity ; that faithfully fulfilling his Course,
 " at the latter Day, he may receive the Crown
 " of

“ of Righteousness.” The Matter of all these Prayers is of the greatest Weight and Concern, not only to the Persons themselves who are Ordain’d, but to the whole Flock of Christ under their Instruction and Government.

Now, since God alone is able to bestow these Blessings ask’d for, and since without the Grant of these Blessings, those who are Ordain’d Bishops, Priests, or Deacons, instead of an Honour, have only a Burden laid upon them, enough to sink them for ever; Prayer of the whole Church, as well as of the Bishops, who are the Governours of it, ought to be offer’d up to God with all the Earnestness and Importunity imaginable, as prefatory to their Ordination. Our Church, in the Office of Ordaining Bishops, observes from St. *Luke’s* Gospel, “ That
“ our Saviour Christ continued the whole Night
“ in Prayer, before ever he chose or sent out
“ his Apostles; *i. e.* Before he sent them to
“ preach in the Cities of *Judea*, that they should
“ repent, because the Kingdom of Heaven was
“ at hand.” If it was necessary that our Saviour, who knew infallibly what was in Man; if it was necessary that he should pray so intensely for his Father’s Blessing upon those whom he design’d to be his own Embassadors; those Persons who are the Successors of the Apostles at this Day, would make a very dangerous Experiment, if they should presume to send any Bishops, Priests and Deacons into Christ’s Vineyard without such previous Devotions.

The Importance and the Danger of these Employments I have shown before, and the general Reason of a Public Religious Fast; *viz.*
that

that it generally has a respect to Public Necessities, to divert present or threatening Judgments, and procure Public Blessings. Governors and Teachers, who are able and faithful, are what the universal, and what every particular Church of Christ wants: And where they are given they are Blessings of an inestimable Value. Governors and Teachers who are Unsound, Careless, Ignorant, Debauch'd, are a dreadful Curse sent upon an ungrateful People; that as a Penalty for their Unfruitfulness and Impiety, the Blind leading the Blind, they may both fall into the Ditch. To prevent this terrible Curse, and to procure the other desirable Blessing, Fasting is a Gospel and a really useful Means: But Fasting without Prayer is as useless as a Dial without a Hand: Prayer makes Fasting a truly Religious Exercise: It sanctifies the Nature of it: Prayer without Fasting may be, and is of itself the constant Duty of a Christian: Fasting without Prayers has no Sense, no Meaning at all: When they are join'd together they are able to do every thing: And God will never deny his Blessing to Officers of his own appointing, when that Blessing is sought for by his Church with serious Fasting and incessant Prayer. But neither is this all that is required at the sending Instructors and Governors into the Church of God, but they are to be followed,

3. By *Imposition of Hands*, a sacred Ceremony made use of on several other Occasions, but no where of more Weight, or of more Necessity, than in the Collation of Holy Orders. If both the Rule and the Practice of the Primitive Church,

Church, as laid down in Scripture, be sufficient for our Instruction in the Matter; we find all those who were empower'd to preach the Gospel, sent with laying on of Hands. As *Paul* and *Barnabas* are the first who are mention'd as Ordain'd to the Episcopal Office after our Saviour's Ascension, and the Seven were the first who were Ordain'd Deacons; so we are told, that the Apostles, when the Seven were set before them, *After they had prayed they laid their Hands upon them.* Acts 6. 6. Prayer was put up to God for his Approbation, and for the pouring out of his Gifts upon them, by which they might become capable of discharging that Office; but the Office itself was conferr'd upon them by the Hands of the Apostles laid upon them. And so the Prophets of *Antioch*, in the Case of *Paul* and *Barnabas*: *When they had fasted and prayed and laid their Hands on them, they sent them forth.* Acts 13. 3. Fasting respected the Necessities of the Church, and by their humbling and mortifying themselves for their Sins (of which the best of Teachers and Prophets are frequently guilty) they endeavoured to take away any Impediment which might rise from thence to the efficacy of their Prayers. Their Praying respected the Necessities of the Church, and of the Persons to be employ'd in the Instruction and Government of it, that the Persons might be successful in the edifying and strengthening the Body of Christ: But the Hands then and there laid on them, gave them all their Apostolical and Episcopal Authority. Prayers and Fasting were made use of to procure God's Blessing upon them; but the Imposition of Hands was that which sent them forth where they might have the

the Proof of, and Occasion for, that Blessing.

Thus too St. Paul gives his Son *Timothy* that excellent Charge, *Neglect not the Gift that is in thee, which was given thee by Prophecy and by the laying on of the Hands of the Presbytery.* And a-

2 Tim. 1. 6. gain, *I put thee in remembrance, that thou stir up the Gift of God which is in thee by the putting on of my Hands :* Of both which Texts I have given a just account before. And here again we may

*Nihil dat
quod in se
non habet.*

observe who the Persons Ordaining are, and who are the Persons Ordained. The Ordainers are not the common People, who can never confer that upon another which they never had in themselves ; and it would be a very odd Inversion of things, if Children should use that Ceremony to their own Natural Parents which always argues a Superior or a Paternal Authority : Or, that those who are taught should lay their Hands upon, or give Authority to their Teachers. Methinks this would look like the Practice of the Pagan Age, or like that of the Idolatrous Church of *Rome*, in which Men make Saints or Gods, of Wood, or Stone, or Metals, with their own Hands ; and afterwards kneel or bow to them and beg their Assistance with a profound Humility. They were then the Apostles only who gave Lawful Commissions to others to become Pastors, whether as Deacons, Presbyters or Bishops of the Christian Flock : And in so doing they acted with an Authority purely Episcopal : For they had the same Episcopal Care and Authority over the whole Church, as every Bishop had afterwards in his own peculiar District, Province, or Diocese.

Now

Now this was a Truth so well known in the first Ages of the Church, that I challenge the boldest Undertakers on the contrary part, to give us one single Instance of a Person admitted to any Part of the Pastoral Care in the universal Church, for full fifteen hundred Years together, who was Ordain'd by any other than a Bishop : A Man call'd by that Name, and invested with that Power which the Church of England ascribes to that Character, viz. an authentic Jurisdiction over several Presbyters and Deacons. This all the Champions of Presbytery or Independency have never been able to do, nor ever will be. That the Bishop should have this Power of Ordination essential to his Character, is so clear ; that St. Hierom himself, even where he talks most like a Leveller, yet resigns this Power of Ordination entirely to them : " What can a Bishop do, says he, which a Presbyter cannot do, excepting only the collation of Orders?" The meer Presbyter then, by St. Hierom's Confession, could not Ordain others : But the Bishop could : Nor could Acrius, the great Father of Presbytery, say any more, or disown that difference. But when we find either the suppos'd or the real Enemies of Episcopacy acknowledging so much ; it is to me an unanswerable Argument of the Truth of the thing acknowledged.

Quid aliud facit Episcopus quod non facit & Presbyter, excepta sola Ordinatione ?

Again, from hence we may infer, That neither can one who is himself a Deacon, confer the same Character of a Deacon upon another, let his Qualifications be what they will. Nor can a Presbyter Ordain another Presbyter, or admit him authoritatively into his own Order. But those must be of the highest Order, or Bi-

K shops

shops of the Church, who can lawfully appoint others to instruct or govern it. Bishops in conjunction indeed may Ordain a Bishop; there being no Authority above that of Bishops to address to in the Church Militant: But the reason why Bishops may Ordain a Bishop is, because the Person to be Ordain'd is of an inferior Order before, and therefore the Power of Bishops extends to him as well as others; but when he is once receiv'd in a regular manner into their Fellowship, their Power is at an end, and they can never raise him to an higher Order or Degree than their own.

But we learn from those Expressions of St. Paul, about the *laying on of his own Hands*, and the *laying on of the Hands of the Presbytery*, that the Bishops who ordain'd others to serve and govern the Church, did not act altogether arbitrarily, or like Monarchs; but they acted by Consultation with others; viz. with their fellow Bishops, in supplying vacant Episcopal Sees, or in erecting new ones; and with their Presbyters, those of their own particular Dioceses, in Ordaining Presbyters and Deacons. And so St. Hierom's Words consider'd before were literally made good, "That the Church was govern'd by the united Counsels of its Presbyters." All Bishops being Presbyters too, and the meer Presbyters being call'd together in weighty Affairs, by their Bishops, to assist them with their Advice. Yet by that Presbytery mention'd by St. Paul, there seems to be meant none but such as were Apostles; of whom some might concur in the act of Ordaining Timothy: And
so

fo Theodoret understands it ; “ The
“ Apostle (says he) calls those who
“ were honour’d with the Apostoli-
“ cal Character, *The Presbytery* ; as
“ the Holy Scriptures call those who
“ were Honourable in *Israel*, *The El-*
dership or *Senate*.

Πρεσβυτεριον ενταυθα
τὰς τῆς ἀποστολικῆς
χάριτος ἡξωμένους
ἐκάλεσεν, ὅτι καὶ τὰς
ἐν ἱμας τῆς Ἰσραὴλ
προσηγόρευσεν ἡ θεία
γραφή γερούσιαν.
Theodoret in loc.

This acting of Bishops in concert with their
Fellow Bishops, and with their Inferior Presby-
ters was an Evidence of their Prudence, and
an excellent Mean for their Security. The
Care of Souls is the weightiest Business in the
World : And therefore the greatest Care in the
World was necessary in Commissioning any for
that tremendous Work. And if wicked Men,
or corrupt Teachers, found admission to the
Altar or the Pulpit, by the Carelessness of those
Bishops who Ordain’d them ; the Judgment of
such careless Bishops must be very heavy. To
prevent this Judgment it was thought necessary
that the Advice of more Heads than one should
be taken in that Affair. Hence the fourth Ca-
non of the Council of *Nice* requir’d the Con-
currence of three Bishops at least for the election
of a Bishop, with the join’d Suffrage of all the
Bishops of the Province by subscription of their
Names, or some other Signification of their
Assent. And the first of the Apostolical Ca-
nons decrees, “ That two Bishops, at least,
“ should join together in the Ordination of a
“ nother Bishop.” It is true, that by the se-
cond of the same Canons, a Presbyter or a
Deacon might be Ordain’d by one Bishop : But
the Bishop was to be attended in the Action by
several of his own Presbyters ; and they too
were permitted to lay their Hands with their

Επίσκοπος
χειροτονεῖ-
τω ὑπὸ
ἑπισκό-
πων δύο ἢ
πλείων. Can.

Bishop's, upon the Heads of so many as were Ordain'd: By which Action the assistant Presbyters signified their Consent to the Merits of such as were then Ordain'd; and were engag'd to join their Prayers with the Prayers of their Superiors, for God's Blessing upon the Ministers of his Word, and the Instructors of his Church; and by which the World might know that the Bishops did not domineer over the Flock of Christ, or over their Brethren of the Clergy; but were ready to make use of all proper Assistance in sending forth Labourers into the Harvest of their Master.

With-respect then to the Persons Ordain'd, we find that all the Lawful Ministers of Christ, by what Names or Titles soever dignify'd or distinguish'd, were Ordain'd by *Laying on of Hands*: Whence St. Paul, where he bids Timothy *lay Hands suddainly upon no Man*, means, *Ordain no Man rashly or hastily*. And *laying on of Hands* was frequently us'd among the Ancients, as equivalent with *conferring of Holy Orders*. And indeed the Scripture tells us of none who were Ordain'd without that particular Ceremony. Nor can we find any Footsteps in Antiquity of another Mode of Ordination. And even the Church of Rome, (tho' many of them suppose the Sacred Character to be conferr'd by another Action, yet) they are not bold enough to lay this wholly aside. And as for the Reform'd Churches abroad, they speak always of Imposition of Hands as essential to Ordination, and they practice accordingly.

Vid. Harmony of Confess.

From all which it may appear very strange, that those Supererogatory Reformers, the *Presbyterians* in Scotland, and our own Separatists at Home,

Home (some of them at least) should look upon Laying on of Hands in Ordination as a meer Indifferent Ceremony; especially seeing they pretend to follow Scripture so very strictly, and to do nothing but according to the Pattern in the Mount. Yet for all the Evidence in Scripture, that Laying on of Hands was necessary in giving Orders, Mr. *Baxter*, among others, declares, "That he did not take Imposition of Hands to be absolutely essential to Ordination." The Reason Why, was, lest he should be forced at the same time to acknowledge the necessity of an Uninterrupted Succession of Church-Governors, which could never be reconcil'd to the *Presbyterian* or *Independent* Model. But Mr. *Baxter*, to countenance his Fancy, tells a Story of a Bishop of *Worcester*, in his own Time, who was so lame of the Gout that he could not move his Hand to a Man's Head; and yet that he never heard that any suspected a Nullity in the Ordinations that were perform'd by that Bishop. From which Story he would infer, ridiculously enough, that a Man may be Ordain'd a Pastor in a Christian Church, without having the Hands of his Ordainers laid upon him. A Man would think by such a Story, either that such a Bishop could not recommend such as he thought worthy of Holy Orders, to some neighbouring Bishop, by Letters Dimissory; or, that because the good Bishop could not lift up his Hands himself, no Body could lift them up for him. Yet certainly Mr. *Baxter* could not but remember that *Aaron* and *Hur* were able to support the Hands of *Moses*, tho' probably they were as heavy with Old Age, as the Bishop of *Worcester's* were with the Gout. But one foolish

*Abridg. of
Baxt. Life.
c. 7. p. 137.*

Fancy draws on another commonly, and so Mr. *Baxter* adds, "There may be a Necessity of Ordination without Imposition of Hands." But how should that happen? He adds, "A Man cast into remote Parts of the World, and there plainly call'd to the Office of the Ministry, if he must travel over Land and Sea for Ordination, may lose his Life before he can be Ordain'd." Very true. But how can a Man be plainly call'd to the Ministry where there is no Body to Ordain him? As for the People they can give him no such Call: They may wish such a Man were their Teacher; they may petition their Bishops to Ordain such a Man, if he be fitly qualify'd for a Spiritual Office: But neither Scripture nor Church History give us any Instance of one who was thought to be plainly call'd to the Ministry barely by the Importunity of the People.

Again, If any are really mov'd Inwardly by the Holy Ghost, to take upon them any Spiritual Office and Ministration, to serve God for the promoting of his Glory and the edifying of his People; such a Man will undoubtedly seek for a lawful Commission to employ his Talents. And without such a Commission, if he were able to do all Miracles, he would not be truly call'd to the Ministration of the Gospel. Indeed, the very Supposition of such a plain Call in a remote Country favours of Atheism; or supposes that where God would have the Gospel preach'd, He could not find out Ways and Means by which it might be done regularly; but Men must run on their own Heads to help out the defects of his Providence. For where did Mr. *Baxter*, or any other Person, ever read
or

or hear of any one so plainly call'd in remote Countries, and Ordain'd by no Body, or at least by none who had any such Authority? Such ridiculous Suppositions tend to perswade Men that God does not govern his Church, or take any sufficient Care of it: That he cannot keep his Ark upright unless a rash *Uzzab* may put forth his Hand to support it. A Man full of Enthusiastic Vapours may strongly imagine that he is call'd by the Holy Ghost to be a Preacher, when there's nothing but meer Imagination in the Case; or the whole rises from the Suggestion of the Devil, whose Interest it is to have Wolves break into the Fold of Christ, that the more of his Sheep may be destroy'd: But where the Spirit of God is really the Mover in the Case; He will take care that in sending Labourers into Christ's Vineyard all things shall be done decently and according to order.

But Mr. *Baxter* supposes farther, that a few Ordainers only may be left in a Country, or in many Nations; and those may be Imprison'd, or forced to hide themselves, and that in such a Case they may Ordain by an Instrument under their Hands, when they cannot do it by Imposition of Hands. Never certainly was such a Man at wild, senseless and improbable Supposals as Mr. *Baxter* was. And this very Supposal again supposes, that Christ neither does nor can protect his Church, or provide sufficiently for every Exigency in it. Where was it that ever God permitted things to come to this pass? Where has it been that no Ordainers were to be found? A Bishop in Prison, as well as out of Prison may lay Hands on another: Or if such as are in Prison are too narrowly observ'd, such as

hide themselves may do that Office. We know *St. Cyprian*, whom even *Mr. Baxter* will own to have been an excellent Man, did not lay aside his Episcopal Authority and Care, tho' he conceal'd himself as well as he could from his bloody Persecutors. And if there should be but a few left in several Nations who had Authority to Ordain; Christian Zeal would carry such as are qualify'd for, and desirous, to officiate in the Church to those who had it; and of this I shall give some considerable Instances hereafter. In our Country, in the time of the great Rebellion, our Bishops were turn'd out of their Sees; some barbarously Murder'd; some cruelly Imprison'd; some forced to save their Lives by a voluntary Banishment. Yet some were left behind still and did confer Holy Orders upon many young Men, by laying on of Hands; and there were enough surviving Bishops at the Restauration, to fill every See and every particular Parish with Bishops, Priests and Deacons, rightly Ordain'd to those Offices by laying on of Hands. Nor was there ever an Instance in the World of any Man Ordain'd meerly by virtue of an Instrument under the Hand of his Bishop.

It is true as *Mr. Baxter* says; It is easy to suppose Ordination by Imposition of Hands may be kept up, tho' an Episcopal Succession should be interrupted: But, whatever Men may suppose, it is impossible to keep up Ordination, according to Christ's Institution, without both an Episcopal Succession and the Imposition of Episcopal Hands. It is easy to suppose how a Monarchy may be kept up, tho' the Monarch himself be neither Hereditary nor Elective;
For

For one who comes in by the assistance only of a Foreign Force, and without any other Right than what he derives from the longest Sword, may be as absolute a Monarch as the lawful Heir, or the Person who was chosen by the People. But he is a Tyrant and an Usurper for all that, and all the Power which he gets into his Hand will not wipe away the Stain of his Usurpation. Hence we re-assert what Mr. *Johnson* did, who formerly debated this Matter with Mr. *Baxter*; viz. "That Christ or his Apostles *Abridgm.*
"have never mention'd any other Way of con- *P. 138.*
"veying Ministerial Power but by Ordination
"with Imposition of Hands (and that's a fair Concession, one would think, for such as in controverted Matters are willing to be concluded by Scripture)" and therefore there is
"no other way; and Ordination by the Im-
"position of Hands is necessary to the Being of
"the Office." To which Assertion we add, That as our Saviour and his Apostles never mention'd any other way of Ordination; so they never practis'd otherwise: And certainly where perpetual Scripture Doctrine and Practice agree, they are universally obligatory. Indeed, this Imposition of the Bishop's Hands upon the Person Ordain'd is the sole Call he has to his Office: The inward Motions of the Spirit are not the Call itself, but preparatory to the Call. Nor is the unanimous Suffrage of the People any more than an outward Testimony of the fitness of the Person to be call'd: But the Laying on of the Bishops Hands is the Call itself, and that which confers the Ministerial Power. Nor is any Man a lawful or true Pastor of the
Church

Church of Christ, but a Wolf and an Impostor, who is not sent by Laying on of Hands.

The Objections made to this by Mr. *Baxter* are so childish and ridiculous, that it is almost a shame to mention them. "Christ, says he, and his Apostles mention no Way of Ordaining but in the *Syriac, Hebrew, Greek or Latin Tongues*; or of Ordaining any Man but such a one as is vigilant, sober, and of good Behaviour: Therefore there is no other way; but these are of absolute necessity to the Being of the Office." As for the Non-sense of this Talk let it pass: For what he suggests, it is enough to answer; That neither our Saviour nor his Apostles ever mention either the *Syriac, or Hebrew, or Greek, or Latin Tongue* in Ordination. Our Saviour Ordain'd his Apostles, and they their Successors, in the Languages understood by the People assembled on that occasion: And those who Ordain others in the common Language understood in any Country, are so far Followers of our Lord and his Apostles. As for Vigilancy, Sobriety, and good Behaviour, they are indispensably necessary in the Officer, that he may be fit for his Work and perform it well: But they are not essential to the Office: For our Saviour sent *Judas*, and he was as truly a Minister of Jesus Christ, as *Peter* and *John* were; tho' he was far enough from those heavenly Qualifications which are requir'd by *St. Paul* in one appointed to feed the Flock; and tho' his Master, before he sent him, knew well enough that *he was a Devil*. As for Imposition of Hands, join'd with Prayer, we assert as before, that they are of the Essence of the Ordination: But as for the

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Question, Whether the Ordainer's Hand should be laid upon the bare Head of the Person Ordain'd, it is a Question becoming the Learning and Gravity of the Proposer. Mr. Baxter's Argument form'd from the necessity of *Circumcision*, *Abridgm.* is of greater Weight indeed than he imagin'd. p. 138.

For it was true, even when the *Israelites* were in the Wilderness, that God had mention'd no other Way of entrance for the Males of *Israel* into Covenant with himself, but the Sacrament of *Circumcision*: And we read of no other Way but That in the whole Law: Therefore while the Jewish Law stood, and till the Ascension of our Saviour into Heaven, there was no other by which a *Jew* Born could enter into their Church State, or engage, as an *Israelite*, in Covenant with God. And so the Apostles and Penmen of the New Testament having mention'd no other Way of being Ordain'd a Minister of Christ, than that of Prayer and Imposition of Hands; and the whole New Testament giving us no one Instance of a Person admitted to a Pastoral Charge in the Church without those Circumstances; we justly conclude, that there is no other Way of being admitted into the business of Governing and Instructing the Church, but Imposition of Hands and Prayer. There is no need of interpreting away any Law in this Case; Christ's Ministers are as easily sent by Prayer and Laying on of Hands, as they can be sent at all.

To suppose that *Matthias* was Ordain'd an Apostle without Laying on of Hands, is to suppose without any grounds of Probability at all. And it is as unreasonable to assert, that our Saviour never laid his Hands on the other Apostles,

files ; since it was the Usage of the Jewish Masters to lay Hands on their Disciples when they consign'd them to an Office. And we don't find that our Saviour put any Contempt upon such significant Ceremonies as were us'd in the Jewish Church. And we can assign no other reason why the Apostles should Ordain others by Laying on of Hands, but that their Master had done the same by them, and so had left them an Example that they should follow his Steps. As for the Story of *Gregory Thaumaturgus* being Ordain'd by *Phædimus* of *Amasea*, tho' he was at a distance from him ; it is impertinent : For tho' that Holy Bishop *Phædimus* pray'd earnestly to God on *Gregory's* Account, and spoke to him as if he had been present, and solemnly devoted him, in his Absence, to that sacred Office ; Yet it is ridiculous to imagine, that when God had heard the Prayers of *Phædimus*, and had bow'd the Heart of *Gregory* to that Service which he was dedicated to ; that he who was so shy before of undertaking that terrible Office of a Bishop, should, upon the first News of his Dedication to the Episcopal Work, presently rush upon it without any previous Character, or without exposing himself to all those Trials of his Fitness which were then usual for the satisfaction of the Church. The least failure in Discipline was immediately taken notice of in those Days : And such as were Schismatically inclin'd would soon have pick'd a Quarrel with the Church on such an occasion, and would have thought they had reason enough to proceed to a Separation. But the Case of *Gregory* is not so very particular neither ; tho' if it were a single Instance, very
little

little would be concluded from it : For several others have, in their absence, been so seriously devoted to the Service of God's Church, by some who had a lawful Authority over them, that it would have been Criminal in them to have refus'd the Work.

But if there were any sufficient ground to believe that *Matthias*, or the other Apostles, never had *any* Hands laid upon them, and yet were as much entitled to that sacred Character which they bore, as if they had had never so *many* Hands laid upon them ; all this would do no Service for such as now a days take upon themselves to govern and instruct the Christian Church. For both *Matthias* and the other Apostles had such an Uction from above; they were so wonderfully endow'd with the Gifts of that sacred Spirit ; and they and their Companions were so signaliz'd by the descent and sitting of the Holy Ghost, in a visible Form, upon every one of them ; that the truth of their divine Commission could be call'd in Question upon no account. Every Action they did, every Word they spoke, in order to the propagation of the Gospel, was an irrefragable Demonstration that they were call'd from Heaven. Now let any of our modern Separatists, who pretend to preach the Gospel, shew us as good evidence of their heavenly Calling, talk as many Languages without learning them, do as many Miracles, heal as many Diseases, assert and propagate Unity with as regular and intelligent a Zeal, as the Apostles or their Companions did ; let them but do these things and we will question their Ordination no longer, but will receive them with both Arms, and
acknow-

ledge their just Authority. But if they can bring no such evidence for their Mission; we cannot find upon what Reason our modern strain of Nonconforming Preachers can maintain that Authority which they assume to themselves.

Πῶς δὲ
κηρυξάντων
ἐάν μὴ
ἀποσταλῶσι;
Rom. 10.

But here we have a living Champion for what he calls *moderate Nonconformity*, who is so well satisfy'd of his own Sufficiency, that he undertakes, for his own sake, to prove the

15. Lawfulness and Apostolicalness of his own Ordination, or Ordination by meer Presbyters. To make good his Notion he has brought several Arguments together; the Strength and Solidity of which Notion we shall carefully examine.

1. He proves then, that his own Ordination, and consequently that of his Brethren, by meer Presbyters, is good and valid, by the *Identity* of *Bishops* and *Presbyters*; or because the same Persons are call'd by both Names in Scripture, and it may be sometimes in other ancient Authors; which, tho' we grant him never so freely, will do him no service. The Question between us is not of Names but of Things: It is not whether the same Person who is call'd a *Bishop* might not be call'd a *Presbyter* too? But the Question is, Whether there was any Commission given by our Saviour, or by his Apostles, to any Person or Persons, to Ordain others to any Office in the Church, who were not themselves of a superior Order (call them by what Name you please) to meer Presbyters, or had not Authority and Jurisdiction over several, both Presbyters and Deacons? And, Whether there be any Instance in Scripture, or in any truly Primitive

Writer,

Writer, of any Person or Persons who took upon them to Ordain Presbyters or Deacons, who had not such Authority and Jurisdiction vested in themselves before? And if there be no such Commission, nor any such Instance to be found; it will be somewhat above our Adversary's Logic to prove Ordination by meer Presbyters to be valid, because the same Persons are call'd promiscuously by either of those Names in Scripture.

Nor does it follow, that because the same Persons are call'd *Bishops* or *Presbyters* indifferently in Scripture; that therefore they are the same by Divine Right, which yet our Adversary takes for granted. St. Peter writing to the Elders of those Churches scatter'd among several Nations, calls himself an *Elder* or *Presbyter*: And if those Presbyters to whom he speaks were meer Presbyters; yet I hope our Adversary will allow that St. Peter, who calls himself, in an humble way, their *Fellow Presbyter*, was of an Order above those to whom he writes, and had a lawful Jurisdiction and Authority over them. And tho' St. John, in the same way of Humility and Condescension, styles himself the *Elder*, in his two last Epistles; yet he claims Episcopal Authority and Jurisdiction, when he threatens *Diotrephes* (who seems to have been a Person of a Nonconforming Humour) If I come I will remember the Deeds which he doth, prating against us with malicious words; and not content therewith, neither doth he himself receive the Brethren, but forbiddeth them that would, and casteth them out of the Church. And where we call St. Paul, *The Aged*; perhaps he might be as properly term'd, *The Presbyter*. But be it so or not; it is plain

*Defence of
Moderate
Nonconfor.*
p. 70, 71.

1 Pet. 5. 1.

3 John 9,
10.

Philem. 9.

plain, that Identity of *Names* does not at all infer Identity of *Offices*. Nor indeed does that Concurrence of Duty, in several particulars, incumbent upon such as are call'd indifferently *Presbyters* and *Bishops*, prove that there was no other Duty incumbent on a Bishop but what was incumbent upon a Presbyter; any more than the Name of *Justice* being equally given to every ordinary *Justice of Peace*, as it is to the *Lord Chief Justice of England*, and both of them being equally obliged to preserve the Peace of the Nation; proves that the *Country Justice* and the *Lord Chief Justice* are the same by Humane Right; or that the *Lord Chief Justice* has no more Business upon his hand, nor any greater Jurisdiction or Power than the *Country Justice* has; which I believe is no good Inference.

Again, Neither does it follow, that because Bishops are call'd *Presbyters* in Scripture, that therefore Presbyters are the same with Bishops by Divine Right, as I alledg'd formerly: because tho' every Bishop is without all Question a Presbyter; yet every Presbyter is not a Bishop: As every Apostle was a Presbyter; but every Presbyter was not an Apostle. For tho' every one who is greater includes the lesser of the same kind; yet every one who is less does not include the greater. This Premise then failing; his Conclusion, that therefore Presbyters may Ordain Presbyters, will fall to the ground. And while we are entertain'd with Arguments of this sort, how comes it to pass that we don't find our Presbyterian Dissenters, (of whom many stand up very vigorously for *Lay Elders*, and those such as are entrusted with a govern-
ing

ing Power in the Church, and that by Divine Right, for the truth of whose Calling and Authority they'll sometimes almost overpower us with Texts of Scripture miserably perverted :) How comes it to pass that they never tell us, that these Lay-ruling Elders have Power by Divine Right to Ordain one another, without any assistance from such Elders as Preach? Or how is it that *Deacons* are not allow'd, (that ever I heard of,) to Ordain other *Deacons*, since I'm sure Scripture affords us as many Instances of meer *Deacons* Ordaining *Deacons*, as of meer *Presbyters* Ordaining *Presbyters*: and so does Antiquity too? Yet I don't find either Mr. *Baxter* or his *Abridger* arguing any thing to this purpose: Nor would it be worth their while to do it.

We'll leave then our Adversary to take abundance of Pains to very little purpose, to prove that the Names of *Bishop* and *Presbyter* were given to the same Persons in common in Scripture: Only lest he should think, that while we grant that the same Names were given to the same Men, we should grant that all of them had the same Office and Authority entrusted with them too; we desire, that while he precariously asserts, that those whom *St. Paul* calls to *Miletus* were meer *Presbyters*, and yet that *St. Paul* left them to manage Ecclesiastical Affairs, without any *Bishop's* Assistance, and Ordination among the rest, he would blot out Ordination again: Since whatever the Character of those *Presbyters* or *Bishops* was, *St. Paul* never mentions Ordination in that Charge which he gives them, any more than our present *Bishops* when they give the same Charge at an Ordination,

John Ow-
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Scripture
Ordination.

nation, or at a Visitation to their Country Curates, empower them to Ordain others to the same Office. And we desire he would not palm upon us a poor Illiterate Scribler, who could not construe plain *Latin*, for a judicious Refuter of others, or Defender of Ordination according to the Rule of Scripture.

Our *Defender of Moderate Non-Conformity* gives us a great Number of second and third Hand Quotations to prove the same Identity of Names, and to shew his own great Learning; but not one Instance of a Presbyter or Deacon Ordain'd in the whole Christian Church for 1500 Years otherwise than by a Bishop. He refers us to what was written by our famous *Stillington*, when he was a meer Youth about four and twenty Years old; but prudently takes no notice of what that wonderful Man wrote in his maturer Years, in Answer to his own youthful Mistakes, and to the perpetual Silencing of such, whose Mouths can be stop'd, by Scriptures fairly and coherently interpreted by unanswerable Reason, and irrefragable Antiquity. But as for the Words quoted by Mr *Calamy*, out of *the Institution of a Christian Man*, a Book presented to King *Henry* the Eighth, and subscribed by the Hands of several of those, who were martyr'd in the bloody Reign of Queen *Mary*: tho' I cannot find them, yet I meet with these

*Instit. of
a Christ:
Man. p. 60.*

Words, "The Fathers, considering the great
" and infinite Multitude of Christian Men, so
" largely encreased thro' the World, and taking
" Examples of the Old Testament, thought it
" expedient to make an Order of Degrees to
" be among Bishops and Spiritual Governors of
" the Church; And so ordain'd some to be Pa-
triarchs,

“ archs, some to be Primates, some to be Me-
 “ tropolitan, some to be Archbishops, some to
 “ be Bishops; and to them did limit severally,
 “ not only their certain Dioceses or Provinces,
 “ wherein they should exercise their Power and
 “ not exceed the same; but also certain Bounds
 “ and Limits of their Jurisdiction and Power.
 “ Infomuch, that whereas in the Time of the
 “ Apostles, it was lawful indifferently to all
 “ Bishops (certain of them assembling them-
 “ selves together) to constitute and consecrate
 “ other Bishops; the said Fathers restrain'd the
 “ said Power, and reserv'd the same in such
 “ wise, that without the consent and authority
 “ of the Metropolitan or Archbishop, no Bishop
 “ should be consecrated within any Province.”

We see then that those Holy Martyrs thought
 that those Bishops who had Authority to Ordain
 Bishops in the Apostles Time, were the same
 with those whom the Fathers appointed over
 Dioceses, but subjected to the Archbishops of
 the Provinces.

2. But Mr. *Baxter's* Second defends his own
 and his Brethrens Ordination by another Argu-
 ment, which is this: “ Our Ordainers, says he, *Defence,*
 “ are, by virtue of their Office, empower'd to *&c. p. 91.*
 “ Ordain; and therefore their Ordinations,
 “ when manag'd piously and prudently, cannot
 “ be null, or invalid, or unacceptable to God.”
 Now we'll allow him the Connection; Those
 who, by virtue of their Office, have a Power
 of Ordaining others invested in them, may, by
 virtue of that Power, actually Ordain others.
 “ But such a Power meer Presbyters have, by
 “ virtue of their Office, invested in them;
 “ therefore they may actually Ordain.” The

P. 92. Principle advanc'd then is this; *viz.* That Presbyters, by virtue of their Office, are empower'd to Ordain. That indeed is the Principle which, like uncertain News, wants Confirmation; for that Principle we positively deny.

For Proof of this Principle our Author appeals to the great Commission, as he calls it, given by our Saviour to his Apostles, *Go make*
 Matth. 28. *Disciples of all Nations, baptizing them in the Name*
 19, 20. *of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things which I have commanded you: and lo! I am with you always even to the end of the World.* Well, this is our Lord's Commission, as he says: Was it then given to the Eleven, as they were *meer Presbyters*, or was it given them as they were *Apostles*; and so to be not only Teachers, as sent to preach the Gospel, but Governors; as sent to rule and manage all such as should embrace the Gospel? If this Commission was given them only as *Apostles* and Governors, then the *meer* Presbyter, as being unquestionably subject to the Apostle, was not immediately concern'd in this Commission. If it was given them *meerly* as *Presbyters*; then the Apostles were not advanced but degraded by this Commission. If it was given them as *Presbyters* and *Apostles* both; then they might, as the Holy Ghost on occasion should direct them, transmit their Commission in Whole or in Part, according as the Necessities of the Church should require; and commit a greater Trust to some than to others, at Discretion, and according to their different Qualifications.

But if the Power of Ordination be of the Effence of the Office of a Presbyter, and that Power be founded on these Words of our Saviour; then these were the Words by which, as a Form, our Saviour Ordain'd his Apostles Ministers of the Gospel. For all the Essentials of an Office lie in those particular Words and Actions by which the Office is conferr'd, and in no others. As the Office of a General is given by the written and sealed Commission and the Staff of Command. And the Deacons were made such by the laying on of the Apostles Hands and Prayer. But if the Apostles were now first Ordain'd Ministers of the Gospel; what were they made when their Master committed the *Keys of the Kingdom of Heaven* to them? What were they made when their Lord told them, *As my Father sent me, even so send I you?* Their Commission as Governors of the Church to be gather'd, was contain'd in those Words, and all their Authoritative Power was vested in them by those Words; tho' it was not to be exerted till the Pouring out of the Holy Ghost so plentifully upon them, at the Feast of Pentecost, endued them with all the Qualifications necessary for that weighty Work which they were to be engaged in. But whatever force there was in these words, *Go teach, &c.* it reach'd immediately only to the Apostles, and it was never given to any others after them, that we know of. For tho' the Diocese of every Apostle was as large as the whole Earth; yet, where they made Disciples in any Nation, they settled Pastors and Governors to reside among them. And even *Titus* and *Timothy*, (tho' more sent about than others; yet) had no general

Commission, unless it were to perform all the Duties of their Office : but were sent to particular Places on particular Occasions, till they had liberty to return to their own Charges. And I believe our Nonconformists give no such unlimited Commissions to their Missionaries ; or if they do, those about this City are very unwilling to begin their Travels.

But part of this Commission requires, that the Apostles should *teach* those whom they baptize, *all those things which he had commanded them*. Among those things, then, *Ordination* must be understood, or else I know not which way to draw any Power to Ordain out of this Commission. And it is certain that the Apostles might have made many Disciples, might have baptiz'd many, might have instructed many in their Master's Will ; and all this in their own Persons, and yet never have exercis'd the Power of *Ordination*. But where did our Saviour ever command his Apostles to Ordain others ? We find no such Charge given them any where : Nor do we find that they ever us'd such a Power till they Ordain'd the Seven Deacons. And that was some time after they were endu'd with Power from on High by the sending of the Holy Ghost. *St. Paul* and *Barnabas*, after they were Ordain'd by the Laying on of Hands and Prayer, Ordain'd others in their Travels with the same Ceremony : But the first explicit Commissions given to any to Ordain others, either Bishops, Presbyters, or Deacons, were those to *Timothy* and *Titus* by *St. Paul*, whose Power over several meer Presbyters, and equal to that now pretended to by Diocesan Bishops, is notorious and undeniable.

Now

Now that the Work laid upon the Apostles in this Commission or Charge, was transferrable by them to their *Successors*, and so from them again to *their* Successors, we question not: And that Promise, *Behold I am with you always even to the end of the World*, supposes that the Church and its Teachers and Governors should continue to the *End of the World*, as proper Objects of their Masters instructing and protecting Care. But this Work they (as Apostles) by virtue of that Power they were vested with, antecedently to this Commission, might and did canton or parcel out to several Degrees of Officers. Their *extraordinary* Power, by which they spoke all Languages, did all salutary and some terrible Miracles, discern'd Spirits, and had every one of them, separately and conjunctly, a superintendency over the universal Church; this extraordinary Power, for the most part, dy'd with them; and could not, however, be necessary, except in some few Particulars, to the well-being of the Church afterwards. But as for their *ordinary* Power, the Apostles transferr'd that of governing the Church and its inferior Officers to those whom we call *Bishops*; their *Preaching* Office to those whom we call *Presbyters*; and the *Baptising* and *Catechising* Work to such as we call *Deacons*. But they transferr'd these Powers so on all of them, that the greater Office included the rest. So that the *Bishop*, (who had Authority over several Presbyters, and was of an Order above them,) could not only Govern (which supposes a Power of Ordination, or of appointing and commissioning inferior Officers, and of exercising Discipline, and so admitting to, or ex-

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cluding from, the Christian Sacraments) but he had Authority to Preach, to administer the Sacraments, to visit the Sick, and to do every thing in the Power of an Instructor or Governor to the edification of the Church. The *Presbyters* were, by their Office, in the first place, the Bishop's Council; but no more coordinate with him, than the Privy Council, or the Three Estates in our Parliaments are coordinate with their Sovereign. And the *Presbyters* were to Preach and administer both Sacraments; but not without the Licence and particular discretionary Appointment of the Bishop. But the *Presbyter* had no Power of Ordaining others at all, nor any governing or disciplinary Power, but by Deputation from the Bishop. The *Deacon*, if commission'd particularly by the Bishop, might Baptize, and Catechize, and Instruct the Ignorant; but neither Preach, nor consecrate the Eucharist, nor exercise Discipline, nor Ordain. And thus there was no danger of their Authority interfering with one another.

But tho' the *Successors* of the Apostles had not every one of them all that Ordinary Power which was settled in the Persons of the Apostles themselves, as not being equally qualify'd with the Apostles for managing so great a Work; yet the Church enjoy'd the same Benefit by those particular Shares of the ordinary Apostolical Power which was committed to the Three Sacred Orders of Bishops, Priests or *Presbyters*, and Deacons, as they would have done had those Officers differ'd only in their Names, and been equal in their Authority. Nay, a more powerful Argument for the sub-
mission

mission of the People to those who were over them in the Lord, could not be found ; than what might be drawn from the faithful and regular subjection of Deacons to Presbyters, Presbyters to their Bishops, and all to Christ, their Great and Eternal Prophet, Sovereign and High Priest. But since we have no more Scripture Command, in reality, that Deacons should be subject to Presbyters, than our Nonconformists can find for Presbyters to be subject to Bishops ; and since Bishops, Priests and Deacons are all of one and the same Degree, and so equal and coordinate one with another, and according to our Nonconformists Opinion, the People are to chuse them, (the People having all Power Ecclesiastical or Spiritual, and Temporal and Civil vested in themselves, and being consequently their Superiors ;) since these things are so, according to the admirable Notions of our Leading Nonconformists ; it is a ridiculous thing to talk of the Peoples Subjection to their Pastors, or owning any to be over them, on any pretence whatsoever. For if the Bishop be levell'd with the Presbyter, the Presbyter with the Deacon, and both with the Multitude ; to talk of any such things as Church Government or Governors, of Christians Governing and Governed (as Mr. Baxter and others do) is to talk of *Gryphons, Harpies, or Chimeraes*, the Figments of Mens idle Brains, but nothing real or existent.

Either then those Words of Christ, *Go teach all Nations, &c.* gave them Power to Ordain others to be their Successors in their Ordinary Power, or they did not. If our Nonconformists say they did ; let them shew us where, in what

what particular Clause, under what Word that Ordaining Power is necessarily couch'd ; and we will consider farther of the Matter. If these Words gave them no such Power ; then these Words are impertinently produced to prove, that Presbyters, by their Office, are empower'd to Ordain : And, by consequence, we never read in Scripture, or in any genuine ancient Author, that any meer Presbyter ever did take upon him to Ordain others. And yet it is scarce probable, that (if they had had such a Power vested in them, and had been but half so Pragmatical and Assuming as our Dissenting Presbyters are,) they would have let such a Power lie dormant for Fifteen hundred Years together. In short, the Apostles were commanded to Go, to make *Disciples*, to *Teach*, to *Baptize* here : They had their Governing and Ordaining Power given them before, when they were nam'd Apostles by him, and in the Places beforemention'd : But the Seal was not set to that Commission till the Holy Ghost fell upon them on the Day of Pentecost. And our Church, tho' it appointed these Words as part of the Gospel at the time of Ordering Priests in King *Edward's* Days, did not confer the Order of Priesthood in those Words, but in these ; " Receive ye the Holy Ghost ! Whose Sins thou dost forgive they are forgiven ; and whose Sins thou dost retain they are retained : And be thou a faithful Dispenser of the Word of God and of his Holy Sacraments : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." These Words, with Imposition of Hands, make the Man a compleat Priest ; they contain a lar-

See Office
of Order-
ing Priests.

ger Commission than can be drawn from the other Words, and are us'd in the Gospel as an Illustration of that Commission to be given. The other confer the Power which is limited, for the exercise of it, by the Bishop's appointment, as to the *when* and *where*; But the Bishop's Licence could enable him to exercise that Power no where, had not that Power been vested in him before by the 'forecited Words.

Mr. *Calamy* tells us, "It is own'd the Seventy Disciples had no Commission to do any thing but Preach." Well, then the Seventy had a Commission: But the Twelve had a Commission as well as they, and before them: Therefore they had a Commission before this, which he so prudently insists on. The Nonconformists themselves will grant that the Seventy were inferior in Authority to the Twelve. The Seventy are generally believ'd to be the Original of our Presbyters, and the first of that Order. That they really were so may be justly doubted; but if they were so, and no Commission was given to them, in that which Mr. *Calamy* calls the *Great general Commission*, which certainly was given to none but the Twelve Apostles in Person; then the Seventy, as Presbyters, had no Commission at all to administer the Sacraments; unless they deriv'd it from the Apostles, as I alledg'd before. If they had any other Commission; let our Adversary show us where: If they had not; then I hope it is no dishonour to meer Presbyters now a days to have their Authority in those Matters derived from such as are as really above them, as the Twelve Apostles were above the Seventy Disciples.

Having

Having then sufficiently prov'd, that Bishops are the only Successors of the Apostles in their Governing and Ordaining Power; we need not go far for their Warrant to derive a Power from themselves to meer Presbyters, to dispense those Ordinances which they were qualify'd to attend upon. If *Timothy* were more than a meer Presbyter, or had proper Episcopal Authority vested in him, and had the Power of Laying on of Hands by Name conferr'd on him, as is plain enough from that Charge, that he should *lay hands suddenly on no Man*; That very Charge imply'd a Power of transferring Authority to administer about Holy things upon others. And if that be not enough to satisfy any understanding Christian, yet those

^a Tim. 2. 2. certainly may be sufficient, *The things which thou hast heard of me, among many Witnesses, the same commit thou to faithful Men who shall be able to teach others also.* Give me leave then to ask Questions as Mr. Calamy does; Whence have Presbyters the Power of Preaching, Baptizing, or Administring the Communion? They have it by Derivation from those who succeed the Apostles in the Governing and Teaching Power in the Church. Where is the Proof? In that Christ never gave them any such Power from himself immediately. I desire the Warrant may be produced. The Commission to the Seventy gives no such Warrant. True: But the Bishop, the Apostles Successor, does, by Laying on of Hands, and using the Words appointed by the Church on that occasion. Where is the Bishops Warrant for that? Not in St. Matthew's Gospel, but in the Words of St. Paul to Timothy, as cited before: And as we don't believe that St.

Paul

Paul was an Innovator in giving such a Warrant to *Timothy*; so we justly conclude, that wherever *St. Peter*, or any other Apostle settled a Church under proper Officers, they gave the Bishops or Superintendants of that Church a Warrant or Charge of the same nature. Never any Presbyter of ancient Times pretended to deduce or justify their Preaching or Consecrating Power immediately from our Saviour's Words in *St. Matthew*: But all Lawful Bishops in all Ages have asserted their own Teaching and Governing Power by our Saviour's Words before cited out of *St. John*, and from these of *St. Paul*, and from the subsequent Practice of Antiquity. And I am thoroughly satisfy'd, that as from these Commissions Bishops can justify their sole immediate Power of Preaching and Administring Sacraments; so they may justly, from the same Commissions, assert their sole Power of Ordaining others. In short, either the Words, *Go make Disciples of all Nations, &c.* belong immediately to meer Presbyters, as such, or they do not: If they do; then meer Presbyters are every way equal with those who were above all meer Presbyters, *i. e.* the Apostles, which is all over absurd and a Contradiction: Or if they do not belong to meer Presbyters, as such; then all those pretty Arguments for Presbyterian Ordination from them, are only sophistical and impertinent.

But Mr. Calamy adds, that "The Case is not alter'd, tho', in the Church of *England*, the Bishop, who is the chief Ordainer, says to the Priest to whom he gives Orders, *Take thou authority to preach the Gospel, &c.* without any the least hint of a Power of Ordaining: For,

"as

*Defence of
Mod. Non-
conformity,
p. 97.*

“ as he pleads, the omission of him that gives
 “ the Investiture, cannot make any alteration
 “ in his Power that is deriv’d from a Commis-
 “ sion.” But if this Plea be good ; then our Sa-
 viour’s giving no hint in his Investiture of the
 Seventy Disciples, of any Power to Ordain or
 Administer Sacraments, does not make any al-
 teration of, or infer any deficiency in, the
 Power of the Seventy : Since the Seventy were
 Presbyters, and they received their Power by
 Commission immediately from Christ : And if
 Mr. Calamy be not mistaken, the Power of
 Ordination is essential to the Office of a Pres-
 byter.

He grants that many Learned Men have ob-
 serv’d, that the Rites and Ceremonies of the
 Christian Church were deriv’d from those of
 the *Jews*. The Observation is true and good :
 For the Jewish Rites and Institutions being ge-
 nerally, at first, of a Divine Original ; it would
 have rendred that Spirit which acted the Prea-
 chers of Christianity very suspicious ; if they
 had pretended to make Alterations in any thing,
 unless it were such as might render the Coming
 of the Messias questionable. Those who were
 acted by the Spirit of God could not be wiser
 than God himself : God set them a compleat
 Pattern for the Government and Instruction of
 his own Church : And they might not, without
 necessary and apparent Reason, depart from it.
 Well then, the Christian Ministry was confor-
 mable to the Jewish ; not because Mr. *Selden*
 says so, but because the matter of Fact is noto-
 rious. But Learned Men say it was conform’d
 to the Ministry of the *Temple* ; when, in our Ju-
 dicious Adversary’s Opinion, there is such
 abun-

abundant Evidence, that it was designedly suited to that of their *Synagogues*. And for this he pretends to fill us with Quotations from some modern Writers; but their Authorities are not worth our enquiring into, since their Notion is wholly impious, ungrounded and ridiculous.

The Antiquity and Original of *Synagogues* has been Matter of Dispute among Men of Letters. Who has come nearest the Truth in the Case, is not worth our Enquiry. It is enough to say they were of a later Date than the Tabernacle, and in all probability than the Temple. And the Tabernacle and Temple Service, and the Ranks, and Degrees, and Authority of those who there administred about Holy Things were all settled by God himself: But the Synagogue, and all the Order and Service there observ'd and maintain'd, was purely of humane Invention. Now, let Men have contriv'd the Service and Government of the Synagogue never so wisely; was it probable that the Son of God would put a slur upon the Wisdom of his Father, and take the Model of his own Church, which was yet to be more heavenly and excellent than that of the *Jews*, from the imperfect Schemes of fallible Men, rather than from the unerring Draught of the Allwise God? No wise Man can ever entertain such a Thought. Indeed when we look upon the original Nature and Design of the Jewish Synagogues; they seem to have given beginning to our *Parochial Churches*, while the Temple was as the *Cathedral* or *Mother Church*. And as upon the vast encrease of the Tribes of *Israel*, it seem'd morally impossible that they should

should all resort to the Temple ; and the Women and Children had Souls to be saved as well as the Males ; the People voluntarily rais'd those smaller Buildings as convenient for their solemn Worshipping Assemblies, where they might hear the Law read and explain'd, and might pray to and praise the God of, their Fathers. But all the Officers of the Synagogue were sent by, and under the Regulation of the High Priest and his Assistants in the Temple ; and the most solemn part of all Divine Worship was perform'd only there ; and there only the Passover, the great Type of our Suffering Saviour was to be kill'd, and all their Sacrifices of all sorts to be offer'd. And thus in the Beginnings of the Christian Church, the Bishop in the Mother Church, how meanly soever it might be built, presided over an entire Diocese : In his Church only the Word of God was preach'd, the Sacraments of Baptism and the Lord's-Supper administred ; and there the Presbyters and Deacons attended upon their Bishop ; the Presbyters as his Council, and ready to execute any Commission he should entrust them with ; the Deacons as his Ministers to officiate in Matters of a lower nature, as has been formerly shown, and will be hereafter more fully. When the Number of Christians encreas'd beyond the possibility of Hearing and Communicating in all Ordinances in the Mother Church ; then pious and devout Men rais'd smaller Oratories, so call'd because they were design'd principally for public Prayers. Afterwards they rais'd larger and more stately Buildings, where Presbyters were appointed by the Bishops in whose Dioceses they were built ; first to Pray, then to
Preach

Preach and Pray both ; and at last to administer the Sacraments there, the encreasing number of Christians obliging them to that care. But all, both Presbyters and Deacons, officiating there, were Ordain'd and sent only by the Bishop, and acted by his Authority and under his Jurisdiction. And, to make their Dependancy on their Bishop the more notorious ; such Country Churches were allow'd to have no Fonts for Baptism, for a considerable time : And the Eucharistical Elements were sent, as already Consecrated, from the Bishop's Altar, as it was properly enough call'd in the first Ages of the Church, to the Country Presbyter's Communion Table.

As for Mr. *Calamy's* Rabbinical Fables, for which he refers us to several Persons of great Name ; they are generally so foolish and inconsistent with Scripture Story, (and particularly Mr. *Selden's* elaborate piece of Impertinence concerning the Jewish *Sanhedrim*,) that they are not worth any wise Man's consideration. And the Story of Synagogue-Presbyters or Elders Ordaining others, having no better a foundation than the Dreams of modern Rabbins ; we will pass them by too till our Nonconformists can show us any thing which favours such Notions in the Book of God. Whoever will search that Book and compare the government of the eldest Christian Church, as perfected by the Apostles and Apostolical Men, with the government of the Jewish Church, as settled by God himself ; that Person will find our High Priest Jesus Christ, the great Bishop of our Souls, typify'd by the High Priest, adorn'd especially with Urim and Thummim, and en-

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tring

entring once a Year into the most Holy Place with Blood. He will see the Apostles and their Successors, in their ordinary Power, represented by the Chief Priests of the Family of *Aaron*, and by *David* digested into four and twenty Courses; the meer Presbyter exhibited under the Priests of the Inferior Order; and the Deacons under the Heads of the common Levites, as admitted to attend upon the High Priest, and other Chief Priests and their Brethren in the Service of the House of God; the lower Priests and attending Levites Ordain'd by the Chief Priests, and the Chief Priests Ordain'd and Authoriz'd for their Work by the High Priest himself: * As our Saviour and High Priest Ordain'd his Apostles, and the Apostles inferior Presbyters and Deacons. And thus the Christian Church, as well as the Jewish Tabernacle, was form'd according to the Pattern in the Mount, not correspondent to the fairest Schemes of humane Wisdom, but to the consummate Wisdom of God himself.

Thus much being clear'd, and our Adversary's Arguments prov'd to be of no force; the Inferences he draws from them must needs fall to the ground. But he who had taken so much Pains to assert the Power of Ordination to meer Presbyters, pretends to shew us, in one particular Church, when it was that meer Presbyters were restrain'd by Church Laws or Canons from conferring Orders. And he pitches upon the Church of *Alexandria*; and that upon the Evidence of a Passage in *St. Hierom*, which implies no such thing. The Passage, as he himself quotes it, is this:
 " In

" In *Alexandria*, says that Fa-
 " ther, " from the Time of *Mark* the
 " Evangelist, to the Bishops *Heracles*
 " and *Dionysius*, the Presbyters of
 " that Church took one chosen from
 " among themselves, and placing
 " him in a higher Degree, call'd him
 " Bishop ; as if an Army should make
 " their General ; or Deacons should
 " choose out one of their own Order,
 " whom they had observ'd to be
 " active and industrious, and should
 " call him an *Archdeacon*." Now

here we learn, that the Church of
Alexandria was founded by the Evangelist *St.*
Mark ; that he appointed under himself twelve
 Priests or Presbyters, as his Senate or Council,
 as Princes or Founders of Empires use to do.
 That such Princes are always of an Order a-
 bove their Counsellors: And so doubtless was
St. Mark above those Presbyters whom he had
 Ordain'd to assist him. We learn again, that
St. Mark took care that the Church of *Alex-*
andria should always be govern'd by one of a
 higher Degree or Order than those Presbyters
 were, and that he should be call'd a *Bishop* :
 That this Bishop should have as great a Com-
 mand over the meer Presbyters, as a General
 ought to have over his Army, or an Archdea-
 con over his Brethren who had voluntarily sub-
 mitted to him as their Head : That those Pres-
 byters should choose their own Bishop, and that
 they did so accordingly : And that he should
 be always chosen from among themselves, or

Nam & in Alexan-
 dria, a Marco Evan-
 gelistâ usque ad Hera-
 clam & Dionysium
 Episcopos, Presbyteri
 semper unum ex se
 electum, in excelsiori
 Gradu collocatum, E-
 piscopum nominabant.
 Quomodo si Exercitus
 Imperatorem faciat ;
 aut Diaconi eligant de
 se quem Industrium
 noverint & Archidia-
 conum vocent.

Epist. ad Evagrium.

out of their own Order. These Points are clear enough. But that the Presbyters of *Alexandria* for above two hundred Years, as our Adversary concludes, chose and ordain'd their own Bishops, these Words do by no means imply. To chuse a Man to the Episcopal Office, to call him a Bishop, to Install him, are all very different things from Ordaining him, or conferring Spiritual Power upon him, as every Body knows. So our *English* Monarchs, since the Reformation, chuse such a Person as they think fit, from among the Presbyters, to fill a vacant See; they give him the Title and Investiture of a Bishop; and after his Consecration, the Chapter or Prebendaries enthrone him. But they are Bishops only who lay their Hands upon him, and confer the same Authority upon him which had descended from the Apostles to themselves, by which he receives all his Spiritual Power to administer Sacraments, to govern the Church, to exercise Discipline, to confirm Baptiz'd Christians, and to Ordain others to govern and officiate in the Christian Church.

This same Power was in the Provincial Bishops, and it may be, at first, in times of Persecution, sometimes in the Presbyters, as here at *Alexandria*. But if the Presbyters could chuse one from among themselves to be their Bishop, and give him the Title of a Bishop; that did not make him a Bishop indeed. And it is as groundless and ridiculous to say, that the neighbouring *Egyptian* Bishops did not Ordain that Person a Bishop whom the Presbyters of *Alexandria* had chosen and presented to them, and this for more than two hundred Years together;

gether ; as it is to say, that there was, for so long together, only one Bishop in the whole Province of *Egypt*. That *Egypt* had but one Bishop, because it was but one Province, is no Argument : There might, for some time, be but one Metropolitan in a Province, and such a one the Bishop of *Alexandria* was originally, and before the Title of Patriarch was taken up ; but there were several Bishops under the Metropolitan in the same Province. But we are ask'd, " If the Bishop of *Alexandria* was Ordain'd by other Bishops ; who were those Bishops, and where did they live ? " In answer to which I ask again, When and by whom were those hundred Bishops Ordain'd who met together some Years before the first Council at *Nice*, to condemn the Heresy of *Arrius* ? Who Ordain'd those Bishops of several Dioceses who are mention'd by *Dionysius* of *Alexandria* himself ? and what's the Reason that all antient Writers speak of great Numbers of Bishops in that Region from the Beginning ? Or that the Fable of *Demetrius* being the first who Ordain'd Bishops in *Egypt*, was unknown to all Antiquity ? and the Tradition of *St. Mark's* Ordaining *Arianus* his own Successor at *Alexandria*, and settling several other Churches in the same Province has prevail'd every where, and is still believ'd, unless by a few Novelists who run into *Mr. Selden's Eutychius*, Patriarch of *Alexandria*, a few Centuries ago, and whose History deserves as much Credit, as *Father Cressy's Ecclesiastical Romance* among us, or the Letters of the *Jesuits* from *China* and *Japan*, which gives us such wonderful Accounts of their planting Christianity in those Parts ?

Vid. Pearsoni vindicias Ignatianas
C. II.

Such Authority therefore can sway none, but such as wilfully shut their Eyes against the Light, and will make such a Construction of *St. Hierom's* Words as may best agree with their own Prejudices, tho' it be never so far distant from the Truth. But, a learned Man has translated *St. Hierom's*, *Imperator* by *Emperor*, and so, the Presbyters of *Alexandria* chose and exalted their Bishops, as a *Roman* Army might do their *Emperors*. Should we allow that to be *St. Hierom's* Meaning; Yet the Army by chusing their Emperor, did not confer Imperial Power upon him: For neither the *Roman* Armies, nor any People whatsoever had any such Power in themselves, and therefore they could not give it to another. But the Imperial Power is from God, and descends only from him, who alone is the uncontroul'd Sovereign of the Universe. And the *Roman* Emperor had the Power of Life and Death, and of Making and Repealing Laws as he was God's Vicegerent and Representative, and not as he was the Trustee of the Army, or the Body of the *Roman* People. And farther, a *Roman* Emperor, when once chosen by the Army, was an uncontroul'd and arbitrary Monarch, which, our Adversaries would murmur, should any Bishop pretend to be.

But I conclude *St. Hierom's* Sense to be as I render'd it before; As if an Army should chuse their own *General*; because he adds that other Instance, of a Number of Deacons chusing an *Archdeacon*, which has no Manner of Resemblance to a *Roman* Army chusing their own *Emperor*. Now he, who should be so elected an *Archdeacon*, is rais'd to no higher an Order than he was in before: And therefore, tho' he was
Ordain'd

Ordain'd a Deacon by Imposition of Hands ; yet he is not to be Ordain'd an *Archdeacon* by any such Ceremony, nor can he exercise such a Power without the Consent of the Bishop. And so too, tho' an Army in an extraordinary Exigence, may chuse one to be their General, and he may in a Case of Necessity execute that Office ; yet he is really no General, nor has any Right to that Office, till he receives a Commission from his Superiors : As *Livy* tells us, that when *Asdrubal*, the Brother of *Hannibal*, had cut off both the *Scipio's* ; the *Roman* Generals then in *Spain*, (the Reliques of the *Roman* Army) chose one *Martius* for their General : But tho', according to *Livy's* Account, *Martius* behav'd himself well in the Field, and stil'd himself *Imperator*, or *General* in his Letter to the Senate ; yet, when the Senate refus'd to confirm his Title by their Commission, he was fain to lower his Sails, and to resign the Honour which the Army had elected him to, to another. So, tho' the Presbyters of *Alexandria* could chuse and give the Title to a Bishop ; they could not confer the Authority of a Bishop upon him without the Approbation and Concurrence of other Bishops ; any more then the Believers at *Jerusalem* could have given the Character of a Deacon to the Seven without the Concurrence of the Apostles.

As for Mr. C's farther Plea for the Power of meer Presbyters to ordain others, from a Canon of the Council of *Ancyra*, about a particular kind of Church-Officers call'd *Chorepiscopi*, which some translate *Country Bishops* ; it is as impertinent as the rest. For either those *Chorepiscopi* were meer Presbyters, or they were not. If they were meer Presbyters, and yet took upon them to

Concil. Ancyranum.
Can. 13.

ordain others; they did so either by a just Right, or by no Right at all. If they Ordain'd others by no Right at all; the Council certainly did well and wisely, when they put a Stop to their Presumption. If, as Presbyters, they had a just Right to Ordain others; then the Council of *Ancyra* were guilty of Sacrilege, when they depriv'd Presbyters of that Power which Christ had originally invested them with, (which yet is such a Crime as none ever charged them with,) Or else, there is a Power inherent in Lawful Church Governors, on particular Emergencies, to restrain or take away some particular Powers from some particular Officers, which Christ himself had made essential to their Offices, without Offence; which I fear our schismatical Preachers will be very loath to acknowledge. But if these *Chorepiscopi* were really Bishops, and Ordain'd to that Office by other Bishops in a Regular Manner; then whether they were always at Liberty and empower'd to ordain others, or were sometimes depriv'd of the Power of Ordination, the meer Presbyter can claim nothing from their Practice. Those who have examin'd

Vid. Beve-
regii Notes
in Canones
Concil.

Ancyran
Pandect.

Vol. 2.

Church Antiquity with the greatest Care, conclude these *Chorepiscopi* to have been the same with our Suffragan Bishops here in *England*: Not such Suffragans as all our Diocesan Bishops are to their *Metropolitans*, but such as our Diocesan Bishops formerly had; who were a kind of Coadjutors to the Diocesans, but Ordain'd in the same Manner, and of the same Order with the Diocesans themselves. Yet so careful were the ancient Councils to maintain the Original Constitutions of the Church, and the Rights and Authority of its Governors unconfounded; that they wouldnot permit these Suffragans, tho' as truly

truly Bishops as any, to Ordain any in any Diocese without the Licence of the City Bishop, or the Bishop of the Diocese. Such Limitations prevented Confusion in the Flock of Christ, set proper Bounds to every Office in the Church, and as far as possible, prevented Schisms.

From what has been said thus far, the Impertinence of what Mr.C. adds on this Argument will easily appear: He talks of other Mens giving us Instances of such as were Ordain'd by meer Presbyters, and yet approv'd of as lawfully Ordain'd: But he gives us none, because there are none, but such as upon the very first naming, would only shew the Ignorance or Mistake of such as offer them. As for the *Roman* Notion about the *Pope's* Power to commissionate Presbyters to Ordain; we have nothing to do with it: Nor would any of the Church of *England* allow it, that we know of: And Mr.C. shews his profound Skill in these Matters, when he supposes, that those Men carry Prelatical Greatness to the utmost height, who assert the Power of the Bishop of *Rome* in that Point. For, indeed those School-Sycophants, who talk so, would really bring down the Authority of Bishops as low as our Nonconformists could wish; only that the Bishop of *Rome* might be own'd as the sole Source of all Episcopal Power, and that all other Bishops act purely by Deputation from him, and so the *Pope* only be a Bishop by Divine, and all others meerly by Humane, Right: Which Notion, how well it was receiv'd by the *French*, *Spanish* and *German* Bishops in the Council of *Trent*; such as are acquainted with the History of that Council know very well. Mr. *Baxter* is the only Person I have met with, who supposes a Bi-
shop

shop may Ordain without laying on of Hands by Deputation to others; unless perhaps his *Abridger* may agree, as he does with the Flatterers of *Rome*, in that Particular.

Defen. of
Moder.
Noncon.
p. 104.
Cc.

What else our Author alledges from the Schoolmen is nothing to his Purpose: And what he draws from Dr. *Field*, Bishop *Carleton*, Dr. *Forbes* and Mr. *Mason*, where they endeavoured to defend the Ministry of the Foreign Reform'd Churches, (for the Church of *England* had no Occasion for any such Defence) does not at all concern us, as I shall shew hereafter, God willing. But for the Advantage he fancies he may take from the Usage of our Church, where Presbyters lay their Hands upon Presbyters, jointly with the Bishop, in the Act of Ordination; it will presently vanish if we consider, that tho' laying on of Hands be of the Essence of Orders; yet the entire Essence of Orders does not lie in that Ceremony, but in Prayer, and in that Authoritative Form of Words us'd at the laying on of Hands. Now the preecedent Prayer and the authoritative Words are pronounced only by the Bishop; and the assisting Presbyters have no greater Share in them than the rest of the Congregation there present, viz. to say, *Amen*! The Bishop's Hand, the Bishop's Words confer the Priestly Character; the Priest's Hands only signify their full Consent to, and Approbation of, the Bishop's Action: As the Hands of the Witnesses upon the Head of the Criminal among the *Jews*, did not imply any Power in them to pass Sentence upon him as Judges; but they signified the Adherence of the Witnesses to their Testimony, and their Approbation of, and Consent to, the determining Sentence of the law-ful

ful Judge : And yet even this is not necessary : The Bishop may Ordain without the Assistance of Presbyters ; but no Presbyters can confer Orders on others without their Bishop.

We have then in Answer to the Nonconformists second Argument for the Validity of Presbyterian Ordination, demonstrated, that there is no such thing as the Power of Ordination conferr'd in those Words of our Saviour, *Go, make Disciples of all Nations, &c.* That if there were, it was not conferr'd upon meer Presbyters ; since the Words were spoken only to the Apostles as such, and as Persons, who, in their Order and Office were above all Presbyters whatsoever. We have shown that the Apostles were Ordain'd Teachers and Governors of the Church of God by the Gift of the Holy Ghost, and of the Keys ; but their Ordination not compleat till the fuller Mission of the Holy Ghost upon them at the Feast of *Pentecost* ; and that therefore the Apostles themselves pretended not to Ordain others, till afterwards. We have shewn that the first Commissions to that Purpose, which we have upon Record, were given by *St. Paul* ; and those to *Timothy* and *Titus*, both Bishops, and both such as were above, and had Authority and Jurisdiction over several Presbyters : And that we reasonably conclude, that *St. Paul* and the other Apostles had given the same kind of Commissions to such as they had set over other Churches of their Founding. We have shown that there are no Instances consequently to be found, of Orders conferr'd on the Officers of the Christian Church by any others than Bishops, for 1500 Years together after our Saviours Ascent into Heaven ; And consequently that, in spite of
of

of all which Mr. Calamy and his Friends can say to the contrary, the Power of Ordaining others, is not essential to the Order of Presbyters.

3. Mr. C. has yet another Argument to prove the Validity of his own and his Brethrens Ordination by meer Presbyters; and that is, because their Ordaining Presbyters go wholly by the *Rule of Scripture*. And I confess the Argument would be very good if it were but true. But we have shown already, that it is against all Rules of Scripture for meer Presbyters to Ordain at all: Therefore let them act their Parts never so agreeably to Divine Prescription in other Particulars; the Orders given by them are not a whit the better. But how do our Nonconformists follow the *Rule of Scripture* in this Matter? Pag. 107. He tells us, in answer to that Question, the Persons Ordain'd according to Scripture ought to be duly qualified; to be solemnly set apart for the Office by Fasting and Prayer, and Imposition of Hands; and that the Persons who thus set them apart in a Way of solemn Investiture, be such as are themselves invested with sufficient Powers to confer a sacred Office upon others. So he should have said: For if their being invested and exercis'd in the same holy Office, (which are Mr. C. Words,) be enough to give them the Power of Ordination; then Deacons may as well Ordain Deacons, (as Presbyters Ordain Presbyters,) without any Recourse to Presbyters as of a superior Order; which is a Consequence Mr. C. himself will scarce approve of. Well, but we have prov'd abundantly that meer Presbyters are not, nor ever were invested by Christ, or his Apostles with the Power of Ordination: And if they were not invested with any such

such Power as Presbyters, their being Presbyters could give them no such Power. This then is an Error of the first Concoction: And, after this, it is impossible they should follow the sacred Canons. And let their Candidates for Ordination be never so well qualify'd; their Ordination by meer Presbyters, as such would give no more Force to their Orders; than the Women, who were among the Hundred and Twenty met together at the Choice of *Matthias* into the Apostolical Office, could have given to theirs, in case they had presum'd to Ordain any Man (with Prayer, Fasting and the Imposition of their Hands) a Bishop, a Priest or Presbyter, or a Deacon.

As for the *Qualifications* of the Persons to be Ordain'd; we, in the Church of *England* insist only upon those laid down by the Apostle, which will be more fully consider'd hereafter. For the *Manner* of Ordination, That Fasting, Praying, and Laying on of Hands, which was the Apostolical Way, we have asserted already. But that Presbyters should Ordain Persons so qualify'd in such a Manner, we have shown to be contrary to all Rules of Scripture, and all the Practice of Antiquity. And, therefore, let them pretend to never so much Care in the Point; they have no more Right or Authority to Ordain; than the 250 Men in *Corah's* Conspiracy had to offer Incense, tho' they did it in the same Manner, as the Sons of *Aaron* did; or than the Sons of *Scerva* the Jew had to cast out Devils, tho' they did it in the Name of the same *Jesus* whom *Paul* preach'd.

Our Adversary supposes, (or else he talks as he uses to do, very impertinently,) as if we set
more

more by the Canons and Determinations of Councils than by Scripture; and therefore that we stand upon such things as have been determin'd by Councils, tho' they be never so disagreeable to the Canons laid down there. And yet he cannot but know, that our Church has

Artic. 21. openly and plainly declar'd that, "When general Councils are gathered together; forasmuch as they are an Assembly of Men, whereof all are not govern'd by the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto God: Wherefore things Ordain'd by them, as necessary to Salvation, have neither Strength nor Authority unless it may be demonstrated that they are taken out of Holy Scripture." Hence he talks idly when he talks of Councils requiring, that all Persons Ordain'd should be nice Critics, compleat Metaphysicians, Mathematicians, natural Philosophers, well versed in Fathers and Councils and Church Historians; (such a Canon I am afraid would have shut our Author quite out of the Ministry;) Or that the Fasts and Prayers, on Occasion of Ordinations, should be just of so many Hours continuance. Such pretty Canons might have suited the *Westminster* Assembly well enough; but the four great General Councils were better employ'd: And yet the Church of *England* would not look on itself as oblig'd even by *their* Canons or Decisions; were they not agreeable to the Decisions of the Word of God. But these false Insinuations are necessary to carry on the Interests of a Party; as if the Nonconformists only adhered to the written Word, and the establisht

establiſh'd Church follow'd none but humane inſignificant Conſtitutions.

As for our Adverſaries ſumming up the Orders which Chriſt inſtituted in the Church in theſe Words of the Apoſtle, *He gave ſome Apoſtles*; *Ephes. 4.*
and ſome Prophets; *and ſome Evangeliſts*; *and ſome* II.
Paſtors and Teachers; I have ſhown the Impertinence of that Allegation before, and that *Evangelists*, eſpecially, were no Order at all, but that all other Attendants on the Miniſtry of the Word were ſometimes call'd by that Name, and literally perform'd the Work of an Evangeliſt. What Officers *Simeon* call'd *Niger* and *Lucius* of *Cyrene* were, and *Manaen*, who were altogether at *Antioch*, and all concern'd in the Ordination of *Barnabas* and *Saul* to the Apoſtolate of the *Aſs 13. 1.*
Gentiles, is not expreſs'd; only we are ſure that ſome of them were *Prophets*, Men inſpir'd by [v. 2]
the Holy Ghoſt; and that, in the Ordination of *Barnabas* and *Saul*, they did nothing but as they were commanded by the Holy Ghoſt. Now if our Nonconformiſts can prove, either that *Simeon*, or *Lucius*, or *Manaen* were ſimple Presbyters and no more; or, that they had no ſuperintendent Authority over other Presbyters: Or, if they can prove that their own Ordainers are Prophets; Or that they have the immediate Command of the Holy Spirit to ſeparate their young Schiſmatical Brood to the Work of the Miniſtry, by praying over them and laying Hands upon them; if they can prove any of theſe things, it will be ſomewhat to the Purpoſe; But if they can prove none of them, then this Text is brought in to no Purpoſe at all, and the Example of theſe Prophets and Teachers is no Precedent for their Practice.

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In short, tho' the *real Qualifications* of the Persons to be Ordain'd, ought to be well consider'd, and a strong Inclination to the Work of a Minister of Christ, and a flagrant Zeal to advance the Honour of God by promoting the Salvation of Mens Souls, have the Nature of an inward Call, (such a Call as every one ought to have when he offers to put his Hand to that Plough;) yet all these are insignificant, unless the Persons so qualify'd are call'd by the lawful Governors of the Church, whom we have prov'd, and shall farther prove, to be Bishops; (such as singly have Authority and Jurisdiction over simple Presbyters,) and none but Bishops; and unless they be sent by them, according to the Apostolical Rule, with Fasting, Praying and Laying on of Hands. A Call by any others is insufficient, invalid and unapostolical. But a Person otherwise unqualify'd, who is so call'd, or set apart to the Service of the Church, by such as have a lawful Authority to that Purpose, with Fasting, Prayer and Imposition of Hands; that Person becomes a lawful, tho' never so wicked a Minister. Thus *Nadab* and *Abihu*, *Hophni* and *Phinehas* were lawful Priests; tho' such as made the Worshippers of God to loath his Sacrifice, and such as pull'd down suddain and terrible Vengeance upon their own Heads. Thus *Judas Iscariot* was as lawful a Preacher as *Peter* or *John*, or any of the Twelve, and made so by him who knew the Wickedness of his Heart: And *Demas*, and *Hymenæus*, and *Philetus*, and *Phygellus*, and *Hermogenes*, and *Diotrophes* were lawful Teachers in the Church, as being sent by the Apostles, who had a lawful Authority to that Purpose; tho' they apostatiz'd miserably from their

their Duties and made an unhappy Shipwreck of their Faith. As for those Irregularities which our Adversary falsely and ignorantly charges us with in the Establish'd Church of *England*; they are nothing at all to the Matter in Dispute between us at present. Our Debate is not, whether a Bishop may not be Ordain'd by one Bishop alone in an extraordinary Exigency, without trespassing upon antient Canons? Or, whether it be lawful for secular Persons to recommend a Bishop to his Diocess? These Questions may be consider'd on another Occasion. But our Question is, whether any beside Bishops, or such as have Authority and Jurisdiction over several meer Presbyters, have or ever had any Order from Christ or his Apostles to Ordain Bishops, Presbyters, or Deacons, for the Government and Instruction of the Church, or not? We have try'd three of their powerful Arguments, by which our Nonconformists defend their Ordination without, and in Opposition to, such Bishops, and when they are weigh'd in the Ballance, they, like *Belshazzar*, are found wanting. We proceed then to the

4. And last Argument which Mr. *Calamy* brings to justify the Ordination of himself and of his Brethren, or the Ordinations of Presbyters and Deacons by the Hands of such as, if any thing, are no more than meer Presbyters themselves: And his Argument amounts to this;

" If the Ends of Ordination are as effectually
 " answer'd where Senior Presbyters Ordain, as
 " where Bishops or Men of an Order Superior
 " to that of Presbyters do the Work; then the
 " Orders conferr'd by meer Presbyters are as
 " good and valid as those conferr'd by Bishops,

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" or

“ or such as are an Order Superior to meer Presbyters : But the Ends of Ordination are as effectually obtain’d, where the first officiate as the last ; Therefore the Order conferr’d by meer Presbyters are as valid as those conferr’d by Bishops.” Now here we must first examine the Terms of his Argument ; then the Supposition upon which it is built ; and in the last Place we must consider how far those which he proposes as the great Ends of Ordination are obtainable under the Hands or Ministry of meer Presbyters.

As to the *Terms* made use of by Mr. Calamy in this Argument ; We cannot but observe that he has put a new one upon us here, when he ascribes valid Ordinations particularly to *Senior Presbyters*, or Presbyters of the longest standing in the Ministry : As if there were some particular Virtue and Efficacy in what the *Elder Presbyters* do, more than in that which is done by the Younger. But this is to make the Validity of the Orders conferr’d, to depend not on the Office, but on the Age of the Ordainer ; which is a pretty new Scheme of things of which our Adversaries Head is very fruitful. For if a simple or meer Presbyter has a Commission from Christ to Ordain other Presbyters ; then every meer Presbyter so Ordain’d, has, as soon as the Ceremony is once over, as much Authority to Ordain others, as the former had to Ordain him ; and this without any Distinction of Age, Standing or Experience. It is true the Word *Presbyter* signifies an *Elder in Years* : But a *Presbyter*, or an *Elder in the Church* or in the *State*, is not necessarily confin’d to such or such an Age ; but the *Elders of Israel* were Men of the greatest Birth

Birth and Parts, as well as of the greatest Age: And *Timothy*, whom they themselves would degrade to the Rank of a simple Presbyter, was so young that *St. Paul*, his Spiritual Father, found Reason to caution him against youthful Lusts, as well as to bid him, *Let no Man despise his Youth*. But this Term of *Senior* or *Elder Presbyters* is put in, because Age looks most decently in those who administer so grave an Ordinance; and that he and his Party may seem to take as great a Care in the Matter as our Establish'd Church does, which forbids any to be made Bishops under the Age of Thirty at least; and has scarce advanced one so young to that Honour since the Reformation.

Our Author uses the Term of *Diocesan Bishops* too, which I have left out as a meer Impertinence: But he would intimate by that Term, that Diocesan Bishops are Bishops of another kind than those mention'd in Scripture, or different from such as are of a distinct and higher Order than simple Presbyters, and have a just Authority over them by Divine Right. But I have abundantly shown the Vanity of this Insinuation above: An Apostolical Bishop had, as such, a just Authority over several simple Presbyters and Deacons, and our Diocesan Bishops, as Bishops, pretend to no more.

Mr. *Calamy* tells us, that Ordination by Presbyters answers the *Ends of Ordination* as effectually as Ordination by Bishops can. Now, if ever Mr. *Calamy* betray'd his Cause by too much Modesty it is here. What? are the Ends of Ordination answer'd only as effectually under the Ministry of Presbyters as of Bishops? Is the Matter come to an even Lay between them? It

has been the Business of the whole Party to prove, that the Apostolical Bishop was no more than a meer simple Presbyter : Upon this Supposition they have concluded, that the Government of the Church by Presbyters is the only Church Government which is of Divine Right. But if that Notion, so strenuously advanced by them, be true ; then Diocesan Episcopacy being a meer humane Invention, and an unjust Usurpation, upon the Rights of the Presbytery ; Episcopal Ordination can't answer the true Ends of Ordination *at all* ; and therefore it is a strange Piece of Forgetfulness in so enterprising a Champion as Mr. Calamy, to say only, that Presbyterian Ordination answer the Ends of Ordination *as effectually* as that of Bishops : Since if Presbyterian Orders are the only Orders of Divine Right ; then Episcopal Orders must in their own Nature be null and void, as being conferr'd by those who have no Authority to that Purpose.

But if Presbyterian Orders answer the Ends of Ordination only *as effectually* as those conferr'd by Bishops, and no more ; then it can be no Presumption to assert, that Episcopal Orders answer those Ends as effectually as those do which are conferr'd by Presbyters. And if Matters be so indeed ; is it not a gallant Reason why their Preachers should pretend against the Laws and Practices of all the Christian Churches in the World, to set up a new kind of Clergy of their own, in Opposition to those Settled and Establish'd by the Fundamental Laws of these Nations ; when by their own Confession, there can be no need of so doing : Because the establish'd Way of conferring Orders answers the Ends of Ordination as effectually, at least, as
any

any they can pretend to set up? Is this to maintain a Separation from the Establish'd Church only in compassion to tender Consciences? Or is it not rather a Conspiracy of a Knot of Men of very ordinary Parts and little Learning, but encouraged by Politicians of little Religion and no Conscience, to cut themselves a good Livelihood out of the sequacious Ignorance and Folly of the Multitude? Is it not to love Separation for Separation sake, which is the highest Breach of Christian Charity and Unity in the World?

Thus far we have consider'd the Terms of this Argument, and their full Importance. We must next look into that Principle upon which it is built, *viz.* that the Ends of Ordination are as effectually answer'd, where *Senior Presbyters* Ordain, as where *Diocesan Bishops* are the Persons who officiate. This Principle we deny, because it sets Man's Wisdom on the Level with the Wisdom of Almighty God: So that whatever End he has propos'd in any of his Institutions; if we can but once fancy strongly that we know what that End is; we may set up other Institutions of our own in Opposition to his, and justify them by a proud Conceit, that *that* End which God propos'd to himself in his own Institution, may be answer'd *as effectually* by prosecuting our own shallow Inventions; and therefore that our Methods of attaining such Ends are as good as God's.

When God sent *Moses* to deliver *Israel* out of the Land of *Egypt*, out of the House of *Bondage*; the great End of *Moses's* Errand was to conduct his People from *Egypt* to the Land of *Canaan*; that Land flowing with Milk and Honey, and

which he had promis'd to their Fathers that he would give them. All this *Moses* knew very well. Now when *Pharaoh* had once commanded them to be gone; it would have answer'd God's End of bringing *Israel* into *Canaan* as effectually, at least, had *Moses*, who knew that Road, travell'd from *Ramoses* and *Succoth* in a streight Line thro' the Wilderness of *Paran*, and by the Foot of Mount *Hor*, and so directly into the promis'd Land. For had he done so they had neither come near the *Red Sea*, nor *Jordan*, nor have been pent up in so dangerous a Streight between *Pibabiroth* and *Baal-Zephon*; they had not been so often in danger of Starving, nor had they provok'd any of the Neighbouring Potentates by approaching their Borders; but by easy Marches they had reach'd their Journey's End in a very few Days. But God had appointed them to take another Rout very tedious and very dangerous to all Appearance; and *Moses* had been as much a Rebel, as the most stubborn of those whom he commanded, had he pretended to answer God's End as effectually by any little politic Project of his own.

The great End which our Saviour had in commissioning his Apostles was, that the Gospel might be propagated, and the miserable World be converted to himself. To compass these Ends he did not chuse his Apostles out of the Noble or the Learned World; but he chose Men of little or no Learning; Men who made no Figure at all in the World. It is possible our Adversary, had he been in our Saviour's Room, would have pitch'd upon Men of Quality, Men Renown'd for their mighty Parts and Learning, and would have defended himself by
this

this very Argument, that in all humane Probability such Ambassadors, and so qualify'd, would have answer'd the End of Christ's Commission *as effectually* as ordinary Fishermen or Publicans. But the Holy Jesus was of another Opinion; and those who are out of his Way can never please God, or edify Men. By this Argument *Aquinas* and other School-men, and Casuists of the Church of *Rome* may justify their allowing *Midwives, Lay Men, Jews, Turks* and *Apostates*, to baptize Infants in Case of Danger: Because, it being one principal End of Baptism, to initiate the baptiz'd Person into the Church of Christ; they suppose that if any Person whatsoever does but sprinkle Water on the Infant, and use that Form of Words appointed by our Saviour with an Intention of doing what the Church intends; such Baptism answers that End of admitting the baptiz'd Person into the Church, as effectually as if any Christian Presbyter or Bishop should administer that Sacrament. And hence it is that those, whose officiating Ministers are only Chosen and Ordain'd by the People; Those who pretend to be appointed to that Office by an *Ignis fatuus*, which they call a Light within; Those who take upon themselves to preach the Gospel without any Call at all; and our newest Sort of Atheists, who pretend that all ministerial Power in the Church is deriv'd only from the Civil Magistrate, and that he may appoint whom he will, whether Well or Ill qualify'd, to preach the Gospel, and administer the Sacraments; All these Factions and Parties will assert, that their Way of Commissioning Preachers answers all the Ends of Ordination as effe-

Equally, as if the eldest Presbyters in the whole Body officiated; and this they'll assert with as much Confidence as Mr. Calamy himself: And how he'll silence them I know not.

For the Question between us is not, Whether all the Ends of Ordination will be answer'd as well, in our Opinion, if Presbyters only officiate in Ordination, as if Bishops do? But the Question is, Which is God's Way? Whether our Saviour, or his Apostles, as guided by an infallible Spirit, did appoint Ordination of others for the Government and Instruction of his Church, to be perform'd by Bishops, or such as are of themselves of a superior Order, and have Jurisdiction and Authority over several meer Presbyters? or by simple Presbyters? If either Bishops or Presbyters do what they do in that Case by Divine Right; then the others (be they who they will,) can by no means stand in Competition with them. But we have prov'd sufficiently, that Bishops, as of a superior Order, and Bishops only, have a Power by Divine Right to Ordain others; and we have fully answer'd the Pleas of the contrary Party; and therefore must conclude that the Ends of Ordination are not, nor ever can be, *so effectually* answer'd when meer Presbyters, as when Diocesan Bishops officiate. But that we may deal fairly with our Adversary, let us follow him, and try whether those Ends of Ordination which he particularly insists on, are so effectually answer'd in the Presbyterian Way as he pretends, or not.

1. The first End of Ordination which he instances in, is, The Conveyance of *Ministerial* Authority; *i. e.* I suppose, the Conveyance of Christ's

Christ's Authority to his Ministers in the Government and Instruction of his Church ; for Ministerial Authority, otherwise understood, looks almost like a Contradiction in Terms, and sounds little better than a servile Authority. Christ's Ambassadors are his Ministers, his Servants indeed ; but they are the Governors and Pastors of the Church : As Civil Magistrates are God's Ministers too ; But they are Governors and Rulers in the State. If the Conveyance of this Authority of Christ to his Ministers be one of the great Ends of Ordination ; then if Ordination it self be necessary, this Conveyance of Pastoral Authority is necessary too : If Ordination be not necessary, then what is all our Contest about Ordination for ? What Matter is it whether Diocesan Bishops or simple Presbyters Ordain, if there be no need that either of them should ? And yet so much Mr. Calamy tells us from another of his Friends, " Ordination it self is not so necessary as that the Church cannot be without it : " Which, (if it be meant of a compleat Church as instituted by Christ, wherein the Word may be preach'd, Sacraments administred, and Discipline exercis'd in a valid and effectual Way,) is entirely false, and an Assertion not becoming the Mouth of a Christian.

Mr. Tong,
Def. of
Mod. Non-
con. p. 118.

But if Ordination, as a Means of Conveying what he calls Ministerial Authority, be necessary ; then that Necessity infers a Necessity too of a Succession of Pastors and Governors in the Church, which Mr. Baxter and our Author are very unwilling to acknowledge. For if the Power of a simple Presbyter must necessarily be convey'd down from Senior Presbyters to such as

are

are Candidates for the same Office ; then what is the Difference between those who plead for Presbyterian, and those who plead for Episcopal Ordination? It is only about the Title and Character of the Persons, in and by whom the Succession is to be continued ; and not about the Succession itself, which is acknowledged necessary on both sides.

Id, Ibid.

Well, but says our Author, " I can't see " wherein a few Senior Presbyters at all come " behind the whole College of Bishops, since " Christ has empower'd all in the Ministry to " act upon such Occasions ; and 'tis only Eccle- " siastical Canons and Customs that have given " any peculiar Power to Bishops." To this we say, that none but Schismatics will refuse to submit to Ecclesiastical Canons or Customs, where those Canons and Customs are founded upon, and wholly agreeable to, the Word of God. But we have prov'd unanswerably already, that the Superiority of Bishops to Presbyters is firmly founded upon the Word of God ; and the Primitive Christians were satisfy'd that their Bishops, (such as had Authority over several simple Presbyters,) deriv'd that Authority from God's Word, and that before any Ecclesiastical Canons were made to support it. And as for Ecclesiastical Customs taken up so early, and whose Beginning none could give any Account of, but that they had been time out of Mind ; such Customs were always suppos'd to have their Originals from the Apostles : And so were of the Nature of our common Laws, and not to be superseded but by some Divine Statute. As for that Power which Mr. Calamy speaks of, given to all in the Ministry to act on such Occasions ;

casions ; we have taken that quite away too, on a former Occasion, when we spoke of that Commission, as they call it, given to the Apostles, *To make Disciples of all Nations, &c.*

But that our Adversary *cannot see* wherein a few Presbyters at all come behind the whole College of Bishops ; is no more an Argument that they do not come behind them, than a blind Man's declaring that he cannot see the Sun shine, is an Argument that the Sun really does not shine at Noon-day. Tho' he, and it may be some of his Brethren, brought up in the profound Learning of their new Academies, *cannot see* this ; Yet many more learned and better vers'd in the History and Affairs of the Church have seen and acknowledged, that the whole College of Bishops do go before a few Senior Presbyters on any Occasion whatsoever. And this they must needs see, who all acknowledge our Bishops to be Presbyters at least, and equal to other Presbyters. And then let half a Dozen Senior Presbyters be set never so high ; a Dozen Presbyters will be higher : And by consequence, the College of Bishops here in *England*, consisting of six and twenty, may be preferable, as to their Power and Authority, to any smaller Number of simple Presbyters, tho' they were Members of the *Westminster Assembly*.

We are told again, that " The Delivery of
" the Ministerial Commission, which consists
" of Authority for the Office, and Obligation to
" it, is not the more authentic for the Degree
" or Dignity of the Agent." Yes certainly, if
the very Power of delivering that Commission
depends entirely on that Degree or Dignity, as
we

we have prov'd it does in the Case of Ordination. But what shall we say then to *Elijah's* anointing *Elisha* to be Prophet in his Room? Did not the Resting of *Elijah's* Spirit upon *Elisha* make his Character greater, his Commission more authentic, and his Prophetical Authority more indisputable, than if he had been sent in the ordinary Way? What must we think of the Apostles, Ordain'd by Christ himself to be the Messengers of glad Tidings to all Mankind? Did not the Degree and Dignity of their Master make their Commission which they receiv'd from him more authentic, their Power and Obligation to their Office, as Apostles, more strong and extensive, than if they had receiv'd them from a few Senior Presbyters? Or, were not *Timothy* and *Titus*, and others Ordain'd by the Apostles, Preachers of a more unquestionable Authority, than those who are now Ordain'd for the Service of our separate Meetings?

Ibid.

But, says he, "The most dignify'd Person may, to appearance, deliver the Commission, when yet Christ conveys no Power, because of the Incompetency of the Subjects." According to this Way of Talking, the ministerial Authority is, (as some say, Dominion in general is founded in Grace,) a Notion which had its Birth in Hell, and has been of no other Use but to create Schisms in the Church, and Treasons and Rebellions in the State. When *Hophni* and *Phinehas* were Ordain'd to the Office of Priests, and appointed to offer the publick solemn Sacrifices to God; they were certainly no Saints: Yet *that* God, who empower'd their Father the High-Priest to Ordain them, gave them the same Authority as other Priests of the same

same Rank ever had, and accepted the Sacrifices which they offer'd for the People, tho' he did not accept their Persons. When our Saviour gave his first Commission to the Twelve to preach thro' the Cities of *Israel*; He knew that *Judas* would betray him, he knew that *Judas* was a Devil; yet he gave him a Commission, and accompanied it with Power, notwithstanding the Incompetency of the Subject: For all the Twelve at their Return made the same Report to their Master, *That the very Devils were subject to them, (to Judas as well as any of the rest,) thro' his Name.* Hence the Christian World agree in this, that a Sacrament, whether it be that of Baptism or the Lord's Supper, if it be administred by one lawfully Ordain'd, tho' he be a Man of never so profligate a Life or Conversation, is as effectual to all Intents and Purposes to the Person Baptiz'd or Communicating, as if it were administred by an Apostle. For the Validity and Efficacy of those Sacraments to the Persons partaking in them, does not depend upon the Virtue or Piety of the Administrator, but upon the Legality of his Commission: And the Legality and Validity of that Commission does not depend upon the Competency of the Subject; but upon that Authority rightly vested before in him who gives the Commission. My Wickedness as a Priest shall affect no body else in the Regular Execution of my Office; and my Wickedness, as a Candidate for the Priesthood shall not hinder the Conveyance of Christ's Power to me by the Imposition of lawful Hands.

We are told that "The Fancy of an indelible Character is deriv'd by us from the *Romanists*,
and

“and is apt to breed Confusion.” This only shows the Writer’s Ignorance, and that he knows not what an *Indelible Character* is. An *indelible Character*, then is such a Title or Character with respect to any Christian Calling or Office, as is never to be repeated again upon any Occasion whatsoever ; but cleaves to the Man, who is once lawfully invested in it, to his Lives End. Thus, for Example, a Person who is once lawfully baptiz’d, is, by that Sacrament, invested with the Title or Character of a Christian ; and that Character is indelible, and can never be taken from him, or blotted out : Let him live wickedly, renounce his Baptism, abjure his Faith, spit at the Holy Name of Jesus whenever he hears it ; let him be circumcis’d into *Moses* or *Mohammed* ; Yet, if it ever pleases God to open his Eyes again, to give him a full Sight of, and sincere Repentance for, his Sins, and he begs to be readmitted into that Christian Society which he had so impiously renounced ; Let the Governors of the Church lay never so severe a Penance upon him, yet at his Readmission they wont pretend to baptize him again : But his former Baptism returns to its full Force : He is fast bound under the same Holy Engagements, and has a just Claim to all those Privileges which he formerly had a Right to. And such is the Case of one Ordain’d by those who have a just Power to Ordain any to the Work of a Bishop, Priest, or Deacon : By virtue of his lawful Ordination, he has a Power vested in him to officiate in his Place : Let him, after having put his Hand to the Plough, look back ; let him, as far as he can, abjure his Calling ; let him turn Merchant, Lawyer, Physician, Soldier ; yet if

If upon being convinc'd of his Error he offers to return to his Duty, and the Governors of the Church think fit to admit him to it again; Our Presbyterians themselves would not Reordain him; but account him the same Bishop, Presbyter, or Deacon as he was when the Ordainers Hands were first laid upon him. This proves that Baptism and Orders do confer a Character upon the Subjects of them, when rightly administered, which neither Time, nor any incident whatsoever can reverse. But if loose or apostate Christians might be Rebaptiz'd; and Renegado Presbyters, or Deacons, or Bishops might be Reordain'd once or oftener, as Occasion serv'd; what endless Confusions it would introduce, a very short sighted Person may easily discover.

As for what our Adversary makes of Ordination by resolving it into its first Principles, as he expresses himself; It is too dark for me to make any thing at all of it. Only so far as I can gather upon the whole, Fasting and Prayer, and Laying on of Hands are all of them needless and impertinent Ceremonies in conferring of Orders: And ordinary Lay Men, or Mechanics may confer them so as to answer all the Ends of Ordination, as effectually as the gravest Senior Presbyters in the Kingdom. Which Notion is *Socinian* all over, and taken up from them by some of our modern scribbling Atheists. It is plain that he does not think it necessary that the Ordainer should be in the same Orders, or indeed in any Orders at all himself: For he ridicules that irreversible Maxim which all the

*Nemo dat
alteri quod
in se non
habet.*
P. 120.

son

John 19.
11.

son for it is very observable; for, says he, "The Ordainer does not properly give any Power to the Persons whom he Ordains; 'tis Christ who gives the Power by his Commission." Now this is just as good Sense as if he should say, When the King makes a Lord Lieutenant of Ireland, he does not properly give him any Power; it is God who gives the Power by his Commission: And if he talk'd thus he might pretend to some Reason for it, from that Saying of our Saviour to Pilate, *Thou couldst have no Power at all against me, except it were given thee from above.* And yet Pilate was but a Substitute of Tiberius Cæsar, and had his Commission and Authority as Governor of Judea from him. We know that all Power is of God, that all Power is originally in him, and is deriv'd from him only to particular Persons; but never was entrusted by him to the People. But every Father who has a Son may give his Estate to him: But if he has no Estate himself, he cannot give any to his Son. He who is a Sovereign Prince may give both Civil and Military Commissions to such of his Subjects as he thinks fit; and they become Military or Civil Officers by Virtue of those Commissions: But if I or this Author should pretend to give such Commissions, and any should accept and act upon them, we might chuse whether of the two we would pass for, Fools or Rebels. Princes sometimes give their Generals Power to bestow the Honour of Knighthood upon such as behave themselves valiantly in the Field, as the famous Queen Elizabeth to the Earl of Essex, in the celebrated Voyage of Cales: Those whom Essex Knighted on that Occasion were as truly Knights, and

to reputed in the Courts of Honour, as if the Queen herself had laid the Sword upon their Shoulders. But the Admiral of that Fleet, or any other Sea or Land Officer, could not have dubb'd any Man a Knight, because they themselves had no such Power vested in them.

So our Saviour himself was sent or commission'd by his Father to be our great Prophet and our High-Priest. As his Father sent him, so he sent his Apostles, and transmitted so much of that Power which he had in himself, as was necessary to enable them to carry on that Work effectually, which they were appointed for: As the Apostles had their Commission from Christ; so by Virtue of that Commission they Ordain'd others to succeed them in the Instruction and Government of the Church: Not with such a Plenarty of Power as their Master had given them; for a greater Authority and a more efficacious Power is necessary to constitute a Church to Christ out of the whole corrupted Mass of Mankind, than to govern and teach such a Christian Church as already constituted. And thus a Succession of Pastors and Governors have been continued down from our Saviour to the present Age. But never did any for fifteen Hundred Years together pretend to Ordain others, either Bishops, Priests, or Deacons, who had never been Ordain'd themselves by others, that had the same Character impress'd upon them. It is true that all this Succession depends on that Original Commission given to the Apostles: But this Commission can be convey'd by none but such as succeed the Apostles in that Ordaining Power which they, as Apostles, were at first possess'd of. None but such ever had

the Power of determining the Persons to whom the Pastoral Authority should be given, by virtue of the Original Commission from our Saviour; and therefore none could give them Investiture in such Power and Authority, or admit and oblige them to the Exercise of it, but such Successors of the Apostles. But if any of the Defenders of our Author's new Scheme of Ecclesiastical Polity, can give us an Instance of any Person whatsoever, who has lawfully and unchangeably conferr'd that Power and Authority upon another, which he never had himself, unless by the Influence of immediate and unquestionable Inspiration; If they can do this, they may weaken the Credit of that Maxim which Mr. Calamy endeavours to expose: But otherwise they are obliged, according to all the Rules of Christian Modesty, to submit to it. Now I have formerly shown, that our Saviour never gave his Original Commission for Ordaining others to any but the Apostles, as Officers of a superior Nature and Character to all other Church Governors; That the Apostles never deliver'd any such Commission to any simple Presbyters whatsoever: And therefore simple Presbyters pretending to Ordain others do nothing; and therefore do not at all answer the first End of Ordination, *viz.* The authentic Conveyance of Pastoral Authority to others.

2. The *Recommending a Man solemnly to the Grace of God* for Assistance in the Discharge of his Duty, is another End of Ministerial Ordination, says Mr. Calamy: And for his Reason why the Interposition of Bishops superior to Presbyters should not be necessary, he only tells us, "He cannot see why it should be so." Thus
still

still the blind Man will be judging of Colours; and because he can't distinguish them in any Object, we must not impose that Belief upon others, that visible Objects are of any Colour at all. I don't believe any Man consecrated a Bishop, or going to his Bishopric, would refuse or slight the Prayers or good Wishes of the meanest Lay Man, who in his Devotions should recommend him to the Grace of God: Nay, I am satisfy'd he would be thankful to the most despicable Beggar in the Street on such an Occasion: But there is an authoritative Recommending a Man to the Grace of God, as well as a petitionary Way of doing it: When Christians were sick in the Primitive Church, no doubt but they desired the Prayers of all their Friends, whether Pastors of the Church or Lay Men; and were very thankful for them: And the Apostle has assur'd us, that *The effectual fervent Prayer of the Righteous availeth much*; and therefore we are all requir'd, *to pray one for another*. And St. Paul, an Apostle inferior to none, beg'd of the Brethren to whom he wrote, that *They would pray for him and his Fellow Labourers*: Yet, after all, the Apostles Direction in Case of Sicknes is, *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord; and the Prayer of Faith shall save the Sick; and if he have committed Sins they shall be forgiven him*. Now whether our Adversaries will have the Elders here mention'd to be Bishops or Presbyters; it is very certain they were no Lay Men, but Officers of Christ, or his Ministers in the Government and Instruction of the Church: And the Ceremony of *anointing them with Oil*, to the

James 5:
14, 15.

Recovery of their bodily Health, and *praying over them in the Name of the Lord*, and procuring *Forgiveness of Sins* for the Sick; All these were Privileges and Powers vested in these Elders by virtue of that Character imprest upon them at their Ordination.

Indeed, this Recommending Men solemnly to the Grace of God for Assistance in the Discharge of their Duty, is no where mention'd in Scripture as one End of Ordination. We are told, it is true, that after *Paul* and *Barnabas* had parted Company; *Paul* and *Silas*, (whom he had chosen for his Deacon or Minister,) departed

Acts 15. *from Antioch being recommended by the Brethren to*
 40. *the Grace of God:* But these Brethren had not then newly Ordain'd *Paul*: he had been Ordain'd to the Apostleship of the *Gentiles* a good while since. And where any Apostle, writing to Christians, recommends them to God, and to the Word of his Grace; they do it with Authority as Apostles; but there is no Probability that they were conferring Orders at that time. Otherwise *Isaac's* Blessing to either *Jacob* or *Esau* would have signify'd nothing in the Mouth of another. The Words with which the High Priest blest the Congregations of *Israel*, when he came out of the most Holy Place on the great Day of Atonement, would have been of no Efficacy if another had pronounced them: The Cruise of Salt and the Handful of Meal would not have heal'd the Waters of *Jericho*, nor have made the Pottage at *Gilgal* wholesome, had they been us'd by any other Hand but that of *Elisha*, as he was a Prophet of the Lord. My Father's or my Mother's Blessing carries with it a greater Weight to me than the same from one who is

no Relation. And as none but a lawful Minister of Christ can consecrate the Water in Baptism, so as it shall sacramentally represent the Blood of Christ; or the Bread and Wine in the Lord's Supper, so as they, in the same Manner, shall represent to us the Body and Blood of Christ; so none but such can authoritatively recommend any to the Grace of God for the Work of the Ministry. And as the Blessing of an Apostle was more authentic than that of an inferior Minister; and that of our Saviour than the Blessing of an Apostle: so that of a Priest or Presbyter is of more weight than that of a Deacon; and that of a Bishop than that of a Priest or Presbyter. Blessings are always enhanced by the Character of the Bestower. It is a greater Favour to be admitted to kiss the Hand of a Prince, than to kiss the Lips of the greatest Subject. The Character of my Father endears his Blessing, and the Character of my Pastor will render his Prayers more valuable than those of Strangers. Where the Power of the Keys is fix'd, those whom they bless, (if they are proper Subjects of God's Blessings,) are certainly bless'd, and those whom they curse, if deserving it, are as certainly cursed.

To prevent the Intrusion of unqualify'd Persons into the Ministry, is another considerable End of the Solemnity of Ordination, says our Champion for Nonconformity: But what can Bishops do to secure this End that Presbyters are incapable of? The Question is as reasonable as if he had ask'd, What can the awful Presence and known Authority of a Father do more to restrain the Extravagance of his Son; than the Authority of a Brother, a Kinsman, or a Servant?

P. 121.

What can a grave, prudent, wealthy and well known Magistrate do more to the quieting of a Tumult; than a Man of no Character or Presence, whom no Body reverences and whose Authority no body acknowledges? How can a Sovereign Prince scatter Evil with his Eyes more effectually, than any of his Subjects or inferior Officers? And would not such Questions, if ask'd in earnest, favour a little of Lunacy? "Every Bishop, or Presbyter, or Deacon, ought to be lawfully Ordain'd, that none may take the Office of Preaching without a Call, nor go without Sending." This we'll allow, tho' it be very crudely express'd. But it does not follow, that therefore Presbyters acting with an Equality of Power may prevent that Inconvenience, as well as Bishops acting with a Power superior to that of Presbyters. And the Reason is this, because God is not us'd to bless their Actions who usurp a Power which does not belong to them: But it never fails to go along with his Ordinances when administred by Officers of his own Institution. When it is once sufficiently prov'd that simple Presbyters, are equal to Apostolical Bishops by Divine Right; then we'll yield that simple Presbyters acting with equal Power, may expect God's Blessing upon their Ordinations, as well as Bishops, as Men of a higher Order. But their Proofs of that Equality between Bishops and Presbyters are so weak and unconcluding, as we have shown before; that we justly conclude, that the Usurpations of Presbyters cannot so reasonably expect God's Blessing should attend them, as it does the lawful Actions of Bishops.

It is God alone who puts the Difference between Man and Man: And where he has assign'd such a Work to such a Man; tho' we may see others whom we think better Men, and more capable of the Work; yet what ever of that Work such Men, tho' more valuable in our Opinion, should do, it must be all of no Effect. And therefore, tho' the Person who takes upon him to preach without lawful Ordination, may be a more Politic, a more Learned Man, and one to all appearance of a more warm and lively Zeal; nay, one of greater Gifts, than he who is appointed in a lawful Way to officiate in the same Place; he is not a whit the less an Intruder into God's Vineyard. All these Qualifications are no more a Commission for the Man who has them, to dispense God's Ordinances in his Church; than a longer Head, a more valiant Hand, and a better State of Health would be a sufficient Commission to assume the civil Government in spite of the better Title of the reigning Sovereign. And if we consider Matters with that closeness which is requir'd in a Case of this Importance; we must assert, (whatever Concessions some weak or unsettled Heads may make,) That it is not possible that Intrusions or Abuses should be prevented as well in the Presbyterian, as in the Episcopal, provided that were but the settled, Way. For, not P. 121, to plead the Experience of more than sixteen Years, during the great Rebellion; (In which time they were able to keep none out of the Pulpit who had a mind to appear there;) by what means would so many Presbyters, acting in a Parity, prevent Abuses? Would they do it by the Civil Magistrate? Then it is the Civil

Magistrate and not the Presbytery who prevents Abuses. And if the Civil Magistrate should differ in his Notions from the Presbytery, and give Power to whom he pleas'd to preach and administer Sacraments, as some new fashion'd Christians tell us he may: What Remedy could they apply to so dangerous a Distemper; unless they can reduce the Magistrate to a Necessity of veiling the Crown to the Cloak, or the poor limited Prince to the domineering Presbyter; as all those who deny the Supremacy would do?

If they'll not fly to the Civil Magistrate, how will they manage the Matter among themselves? Suppose one of the Presbytery should differ in his Sentiments (concerning the Intruder) from the rest of his Brethren; suppose he should assert, that a Commission from the Civil Magistrate was enough to authorize him to preach the Gospel; suppose he should assert, that the Choice of the People, whatever his natural or acquir'd Endowments are, is as good as all the Ordinations in the World; or that extraordinary Parts, a voluble Tongue, a hot enthusiastical Head and an eager Desire to be meddling, were an inward satisfactory Call; and as to any outward Ceremonies, they were needless and impertinent: Suppose, I say, that one single Refractory Presbyter should fall into such Notions as these, and find Answers to all their mighty Arguments against him; which Way could they silence this Dissenting Brother, or the Intruder whom he resolved to stand by? They could have no Power over him, who had as great a Power inherent in himself as any of them could pretend to: They could not silence him by multitude of Voices: For there is no Reason

Reason in Nature why Twenty, or a Hundred, or a Thousand Votes should be of greater Weight than two or one: Nor is there any Rule in Scripture, that in all matters in Debate, the majority of Votes should carry it. And if that were to be admitted as a Principle either in Civil or Ecclesiastical Affairs; it would go very hard with our present Separatists: since Episcopacy was incorporated into the Civil Constitution of this Nation by the King and the much greater Number of the Three Estates in Parliament. And the same Church Government by Bishops, as of a superior Order to Presbyters, has been maintain'd in the universal Church, without one single Exception, for fifteen Hundred Years together; and the greater Part of Christendom, nay, of reform'd Christendom, is under the Government of Bishops to this Day: And yet this Consideration will not prevail with our Adversaries.

Besides one Man may be wiser than a great Number: One poor wise Man may save a City, when a multitude of rich Fools within it may betray it into Ruin. Nay, one prudent Woman alone was able to do more to quell an unlucky Rebellion, and to save a Mother City in *Israel* from Destruction, than valiant *Joab* and all his victorious Troops together. *Gamaliel's* Sense of Matters was better than that of all the *Jewish* Council, in the Case of the Apostles Preaching in the Name of Christ: And holy *Paphnutius* saw farther in the Debate about the Marriages of the Christian Clergy than all the *Nicene* Fathers. Why then may not a single Presbyter maintain by his own particular Notions against the concurrent Votes of a Synod, who have no coercive

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coercive

coercive Power over him? Or how could the *Westminster* Assembly rid themselves of the five famous Dissenting Brethren? If then, I, who was never Ordain'd, can be abetted in my Usurpation of the Pulpit, by one who is himself own'd to be a lawful and independent Governor of the Church; why I should decline that Office which I fancy I have an inward Call to, only in Compliance with the ungrounded Clamours of discontented Men, I cannot see. Laying on of Hands, and Examinations, and Probations, Exercises, &c. are superstitious insignificant Ceremonies, which I cannot submit to with a good Conscience, unless I would encourage Arbitrary Government and Antichristian Superiority.

*Nusquam
Libertas
gratior ex-
tat quam
sub Rege
pio---*

And this we see all these Pretenders to Parity in the Government of the Church are fain to fly to. Hence they suspend, admonish, silence, deprive, excommunicate their fellow Presbyters by the majority of Votes in their Classes and Synods; and sometimes upon the most frivolous and scandalous Prosecutions, without any reasonable Pretence to a Divine Right for so doing. And this is the Case of all Democratic Governments whether Sacred or Civil. There must be an Arbitrary unlimited Power assum'd by some Men: For no People in the World can, even by their own voluntary concurrent Act, give such a Power to any of their Brethren. And hence it was acknowledged of old, That there's no truer Liberty than what's to be enjoy'd under a good or pious Prince. And those, who have had sad Experience of both, have found, That the little Finger of Presbytery is heavier than the Loins of Episcopacy. But,
now,

now, where the Order of Bishops is retain'd, and their Superiority over simple Presbyters is acknowledged to be of Divine Right; and where particular Canons have been fram'd by them according to that Authority they were originally entrusted with, and agreeable to the Precedents of Scripture and the certain Practice of the truly Primitive Church; where these things are own'd, and Episcopal Church Government receiv'd; the Sentence of a Bishop consulting with his Presbyters, or of a great Number of Bishops determining Matters freely in a lawful Synod, carries Aw and Reverence along with it. Presbyters cannot murmur to have those who are of a superior Order to their own, for their Judges; especially when, in Cases of a dubious Nature, their Causes may be brought to a Review, or they may appeal from a Single Bishop to a Provincial, National, or Oecumenical Council. Bishops have that Respect paid them which is due to their Character; and while the Deacon and the Presbyter act in Submission to their lawful Diocesan; the several Congregations committed to their Care will submit to them, as the Ambassadors of their Master, and their proper Guides to Eternal Happiness.

4. The last End or Design of Ordination, according to Mr. *Calamy* is, as he expresses it, "The Conciliating Persons that Measure of Pag. 122.
" *Respect* that is necessary in order to their
" being useful in their Ministerial Capacity." Now whether this be one End of solemn Ordination or not; It is certain that those will get very little spiritual Wisdom from the Labours of their lawful Pastors who have no Respect at all
for

for their Persons or their Offices. This the false Apostles, the Disturbers of the Church in the first Age were very sensible of: And therefore they endeavour'd to bring the Person of St. Paul and his Way of Preaching into contempt; that they themselves might be the more valued. And this our present Separatists understand very well. Hence they publish'd their scandalous *Century of scandalous Ministers*, in the Time of the Rebellion, and seconded it with a Supplement; that the Episcopal Clergy being render'd odious to the Vulgar, they might see them plunder'd, sequestred, imprison'd, murder'd with the less concern. And this very Person who manages the Cause of the Nonconformists at present, is now raking together all the vile Stories which the whole Party can find or make against the Clergy of the Establish'd Church, and spreading Flowers upon the Graves of Schismatics and Rebels; that those who are now only tolerated, may, in a lucky Minute, be equal'd, at least, if not preferr'd before the Establish'd Clergy.

Pag. 122. Well: But we are told, That "this Respect
 "arises from the *Notification of the Will of*
 "Christ, that such and such Persons should be
 "Ministers; which lays a Command of Obedi-
 "ence upon the People, and plainly makes it
 "their Duty to submit to them and receive
 "them in their ministerial Work." Without
 doubt when Men are well satisfied that such
 a Man is sent by God to preach and administer
 Sacraments, whether in the Church at large,
 or in a particular Congregation; that Satisfac-
 tion may go a great Way in procuring Reve-
 rence for their Persons and their Employments.
 But

But when all the Satisfaction that is offer'd is only from Persons equal in their Callings and in their Circumstances, and amounts to no more than, Give me your Testimony or good Word, and I'll give you mine; The Matter in Question, *viz.* Whether I am sent by Christ? Or, Whether it be the Will of Christ that I should be a Minister or not? is scarcely to be determin'd. But if my Testimonial comes from one, Superior in Degree and Dignity, who can never need any such counter Testimonial from me; it is like to carry a greater Credit and Authority with it: And he will certainly be more honour'd by his Inferiors who is own'd and honour'd by his Superiors, than he who has no Respect from any who are above himself. Thus if a Number of Captains should meet together, and give a Commission under their Hands and Seals to one of their Mates, and by that Commission so sign'd, notify to the whole Army that they, by their own Authority, had advanced the Bearer of that Commission to the Dignity of a Captain; would he not be laugh'd at by the whole Army? Yet the same Person with a Commission from his Prince or his General would be immediately own'd and obey'd, as his Office requir'd. So again, a Justice of Peace, call'd to the Bench only by his fellow Justices, would be despis'd: But receiving his Commission from his Prince in a regular Way, his Power would be acknowledged as much as that of others.

And, indeed, the Authority of the Sender always advances the Respect and Credit of the Messenger. And he who uses his Power, when he is authoriz'd to do so, by the lawful Governor of his Province, is, so far, a good Officer
and

and a good Subject: When he who shall take up the same Power from another Hand, tho' he be a Man really of more considerable Abilities, shall be look'd on and treated as an Usurper and a Rebel. That the Holy Jesus himself sent his Apostles; that the Apostles, after they had sufficiently prov'd their own Authority, ordain'd and Settled their Successors in the several Churches they had founded; That such Successors of the Apostles should have continued a perpetual Succession of Pastors and Governors thro' the whole Church, in the same Manner in which they were Ordain'd themselves: All this tends to raise the Dignity of the Pastoral Office, and to procure Reverence to the Pastors themselves. But when the Character of the Successors of the Apostles is depretiated; when those Officers who were own'd and submitted to by the whole Primitive Christian Church are thrown off, as Tyrannical and Antichristian; When a Pastoral Succession from the Apostles is accounted unnecessary to the Security, Perfection and Edification of the Church; it is no Wonder that People forget Obedience to their Teachers; think themselves as good and wise as they; and receive them and cast them off at Pleasure, and as the Toy takes them in the Head: But God is the God of Order and not of Confusion, as in all the Churches of the Saints.

Ibid.

But, says our Adversary, "A Minister Ordain'd among us by Presbyters, shall be as freely own'd by the *Reform'd Churches* as broad, if his Lot be cast among them, as another that had Episcopal Ordination." To this I answer, that a Priest Ordain'd, by an *English* Bishop

Bishop according to the Office appointed for that Purpose, will be admitted to officiate in any Church in Christendom, whether Reform'd or not, except only among some Bigots of the Church of *Rome*. But there are several of the Reform'd Churches who will admit of none to officiate among them, but such as are Ordain'd by Bishops or Superintendents, as of an Order superior to that of simple Presbyters. That some foreign Churches own their Ordinations we know; but there are few among them who come over into *England*, but they chuse rather to communicate with the Episcopal Clergy than with the Preachers of the Separation. There are few *French*, or *Dutch*, or *German* Divines, who have been here, but they condemn their Separation as unnecessary and unreasonable. Many *French* Divines have been Ordain'd by our Bishops: And the wisest and most learned of the foreign Divines have not thought their Church Government by simple Presbyters, any Apostolical Privilege, but an Infelicity. And it is not the Church of *England*, but the whole Primitive Church which shows no Respect to such as, only to affront their Lawful and Apostolical Church Governors, presume to Ordain and Perpetuate a Succession of Schismatical Preachers. These the Clergy of the Church of *England*, who have impartially consider'd the ancient Government of the Church of Christ, as laid down in Scripture and the oldest Writers of the Church, can never admit of aslawfully Ordain'd, without betraying their own receiv'd Principles, and the Honour of the whole Church of God. Foreigners principally plead for Presbyterian Government,
(where

(where they admit of it) as *tolerable* only in Cases of Necessity, not as eligible. And admitting it to be only tolerable in Cases of Necessity, will only prove it the more intolerable, where there is no Necessity.

I'll grant our Adversary, that, if our Notion about the Nullity of Ordination by meer Presbyters, be a Mistake; tho' it be never so ancient, it will not alter the Nature of their Ordination at all. But then he must grant me too, that if his own and his Brethren's Notion concerning the Validity of their Ordination be a Mistake; neither will that Mistake affect the Nature of Ordination, or render Presbyterian Ordination valid or good. The intrinsic Nature of things will always be the same, whatever erroneous Opinions weak Men may entertain about them: But that a great many, whom he calls *sober* and *understanding* People, (tho' there is little of true spiritual Sobriety or Understanding visible in their Conduct or Conversation;) That a great many such receive him and his Brethren as Ministers of Christ, is no manner of Evidence that they are such Ministers, or that they are useful: The *Preaching Quakers* have a great many Followers too: And if you will take their Words for it, they are a *sober* and *understanding* People, and guided by an inward Light, such as no other Parties can boast of. And if we may judge of their Usefulness by the Number of their Followers they seem to increase as fast or faster than any other Party. And yet their Teachers are so far from being the Ministers of Christ, that no Man living can prove either the Teachers or their Hearers to be so much as Christians. We cannot own any such Teachers

Teachers to be Christ's Ministers ; and as for the great Tribunal, we are not at all afraid to stand to the Decision of the supreme and impartial Judge. Our Church Governors have kept that Trust committed to them, and have transferr'd it to others in his own Way : We receive such as *come in at the Door*, and reject only such as *climb over the Wall* : And the Management of our Adversaries have never encouraged us to change either our Notions or our Practice.

After all, the true End of Ordaining Bishops, Priests and Deacons in the Church, is not the Conciliating of *Respect* to the Persons so Ordain'd, the Preventing the Intrusion of unqualify'd Persons, or the Recommending of Men solemnly to the Grace of God for Assistance in the Discharge of their Duty ; But the true End for which such Bishops, Priests, and Deacons are Ordain'd is, That the Church of Christ may never want a Succession of Officers to preach, to administer Sacraments, or to exercise Discipline among them according to his own Appointment, for their Instruction, Conversion, Edification and Comfort in the Gospel to the End of the World. It was such an uninterrupted Succession which render'd the *Jewish* Priesthood venerable to the People : And when *Jeroboam* set up his new Order of Priesthood, and they, who had no Ordination originally, pretended schismatically to Ordain one another ; they were esteem'd only as they deserv'd, and God's Service sunk with them in its Reputation. And when the High Priesthood was invaded by Usurpers, that Religion of which God had made them Conservators, grew every Day more and more despicable, and dwindled into

little more than Wind and Air. As it was among the *Jews*, so it always was, and ever will be among Christians: The first Christians, (who have not been outdone by our modern Saints either in Spiritual Wisdom, or in Holiness of Life) thought their great Security both from Heresy and Schism lay in this Succession; of which both *Irenæus* and *Tertullian*, as formerly quoted, assure us. And how much the Honour of Religion was advanced, and how small a Progress Heresies of all Sorts made in these Kingdoms, in that great Rebellion, when Presbytery was rampant, and Episcopacy trampled under Foot; some who are still alive remember well enough: And if we may believe Mr. *Baxter* himself, those who carry on the present Separation, have, by so doing made more Papists and Atheists than all their Preaching will ever be able to recover.

I have done at last with all those Arguments by which our present Nonconformists endeavour to justify their Ordinations as now carried on, in Opposition to the Church of *England*. And I have fully prov'd, That the Identity of Names by which they are sometimes call'd in Scripture does not prove that the Order of Bishops was not above the Order of Presbyters at first, any more than the Name of Peers or Barons equally bestow'd upon Dukes and Earls, proves that Dukes are not a Degree superior to that of Earls; and that *Timothy* and *Titus* whom all Antiquity recognize as Bishops, were such Church Officers as had real Authority over several simple Presbyters, and particularly in the Matter of Ordination and Jurisdiction. I have prov'd that Bishops, or such Church Officers as had

had each of them a lawful Jurisdiction over several meer Presbyters, are the true and only Successors of the Apostles, in their ordinary Power of governing the Church of Christ: I have prov'd that Presbyters have not any Power of Ordination vested in them by virtue of their Office: I have prov'd that Presbyters Ordaining Presbyters do not act according to the Rule of Scripture, but in Opposition to it: And I have prov'd farther, that Ordination by meer Presbyters does not answer those which our Adversaries suppose to be the great Ends of Ordination, so well as Ordination by such Bishops as have a Jurisdiction over several simple Presbyters. And if Presbyterial Orders do not answer these Ends so well as Episcopal; If they are not conferr'd according to the Rule of Scripture; If meer Presbyters are not vested with the Power of Ordination by their Office; If they are not the Successors of the Apostles in the ordinary Part of their Authority and Jurisdiction; If Bishops being call'd Presbyters does not prove that simple Presbyters were Apostolical Bishops, or such as the Apostles meant by that Name; If these things are so; Then our present Nonconformist Preachers being Ordain'd only by such as they call simple Presbyters, are no Gospel Ministers; have no Power from Christ to preach, to administer Sacraments, or to exercise Discipline in his Church; and consequently, all Divine Ordinances dispens'd by them, as so Ordain'd, are really null and void, and of no Effect in Order to Salvation.

I have prov'd then the first Proposition laid down from the Text, *viz.* That none ought to take upon them as Teachers or Governors of

the Church of Christ without a lawful Call; by laying down particular Reasons for that Assertion; by showing what Officers were appointed by Christ and his Apostles for the Instruction and Government of the Church, *viz.* That they were only Bishops, and Priests, or Presbyters and Deacons. I have prov'd that none but Bishops, as distinct from, and superior to, simple Presbyters, have the Power of Ordaining others to any Office in that Christian Body; and therefore that all Ordinations made by others are of no Force or Efficacy at all. And I have shown, by what Ways and Methods our Saviour and his Apostles were wont to send Labourers into that Vineyard, *viz.* by Fasting, Prayer, and Laying on of Hands, and that these Actions are all essential to the Collation of Holy Orders: And I have shown how strictly our Establish'd *English* Church has followed the Pattern of their great Master and his Apostles. I am now, according to the Method propos'd,

III. To clear the same Assertion by showing two things,

Who is sufficient for these things. 1. What *Qualifications* are requir'd by God's Word in such Persons as are to be Ordain'd Bishops, Priests or Deacons.

2. Cor. 2. 2. What *Qualifications* are requir'd in such as 16. are already Ordain'd to those Sacred Offices. By which every private Christian may know when their Pastors or Governors behave themselves so as becomes their Offices, and the Gospel which they preach; and what Interest they themselves have in procuring Pastors fitly qualify'd for the Care of their Souls.

1. We are to consider, what those *Qualifications* are, which are requir'd in such as are *Candidates*

didates for Holy Orders, or are yet to be Ordain'd Bishops, Priests or Deacons. Scripture is our best and only authentic Rule in the Case, and the Practice of the Prime-Primitive Church is the best Illustration or Commentary upon it; And here,

I. We are to look into the *Qualifications* necessary in the Man who is to be Ordain'd a Bishop, or a Priest. For we will take the Title of Bishop in the largest Sense, as containing both the superior Bishop and the inferior Presbyter: For since none can be regularly admitted to the Order of a Bishop, but such as have been canonically Ordain'd Priests, and they are both by their Office to be Dispensers of God's Word and Sacraments; they both ought to have the same Qualifications: Tho' the Bishops as higher in their Trust and Honour, ought to have them in the highest and the largest Measure. And

I. The Bishop or Presbyter who is to be Ordain'd, ought to be, *no Novice*; which Words intimate, that a Bishop or Presbyter ought not to be Ordain'd too young, or if he be not well versed in the Doctrines and Duties of Christianity. It is generally supposed, indeed, that our Saviour call'd St. *John* to the Apostleship very young: And it is certain that *Timothy* was very young when he was Ordain'd a Bishop; otherwise that Caution, that he should permit none to despise his Youth, would have been wholly needless. But extraordinary Actions, done by Persons as extraordinary, are not to be drawn into Examples. Our Saviour could not be mistaken in St. *John*; and there went Prophecies of *Timothy* before; such as shew'd what an excel-

1 Tim. 3.
6.

lent Instrument of the Holy Spirit he would prove. We pretend not to know the Hearts of Men, and we have not, that we know of, any such heavenly Recommendations of any to holy Orders. *John* and *Timothy* might be very early fit for that sacred Charge they were admitted to ; but our Age affords few such Miracles.

It is not needful to appoint the *Age* of Persons to be Ordain'd, so severely that none upon any Account may be admitted sooner. We know that sometimes even in our backward Age, there are some very Youths who are wonderful Proficients both in Piety, Learning and Judgment : Whom therefore the usual Necessities of the Church call for very early : And in some Exigencies the common Rules of Practice may be dispens'd with, as National Laws, on some pressing Occasions, may be dispens'd with by the supreme Magistrate. But, generally speaking, it is good to lay down some particular Number of Years which all those should reach to, who are admitted to officiate in the Church of God. Some have been of Opinion, that as our Saviour is suppos'd to have been about thirty Years of Age when he entred upon his Prophetical Office ; So all those who are entrusted with the Pastoral Care ought to be of the same Age. And this Opinion it is probable, our own Church had a particular regard to, when she order'd that none should be admitted to the Office of a Bishop under the Age of *Thirty*. Some, again, without considering the Difference between the Orders of Presbyters and Bishops ; have thought five and twenty a competent Age for a Man to be Ordain'd a Priest at. And here again, our Church has kept a due Temper, while she re-
quires

quires that those who are Ordain'd Priests should be *Four and Twenty*; and those Ordain'd Deacons should be *Three and Twenty Years old*. Yet our Church always reserves a just Power to her Governors to dispense with the Rigor of these Rules, when the extream Necessities of the Church, or the early Capacity and Merits of the Person call for such a Dispensation.

Now Maturity of Years commonly brings along with it Seriousness and Discretion, which are very necessary in all such as undertake so terrible a Work as the Cure of Souls And, methinks, that Reason which the Apostle gives, why he would not have a Bishop or a Presbyter be a *Novice*, suits very well with that Interpretation which I have given of the Word. A Bishop, or Presbyter should not be a *Novice*, lest, being lifted up with Pride he should fall into the Condemnation of the Devil. For every one who looks a little carefully into his own Bosom, finds by sad Experience, how hard it is for Men of green Heads, when they are exalted to weighty Cares, to keep themselves within the due Bounds of Moderation and Humility. Hence we find those little unexperienced Creatures running themselves frequently out of Breath with silly airy Notions; treating their Hearers with gay Rhetoric, high Flights, bold Figures, petty Niceties in Logic, a World of new fangled Philosophy, and oftentimes vending false Doctrines and dangerous Heresies, when they think they are doing mighty Feats, and know nothing of the Points they pretend to insist upon. None are so apt, as flashing and unthinking young Men, to be very fond of their poor callow Notions, and to despise the grave Instructions and

sober Counsels of their Elders. And while they are so full of themselves, and empty of every thing that's good and useful ; they too frequently ruin themselves and their undiscerning Followers.

Now while Novices are thus light and unsettled ; we cannot doubt but that the Devil, that great Enemy of Souls, will lie at catch for the very first Dawnings of inward and spiritual Pride, and make use of a thousand Stratagems to puff up those of the meanest intellectual Abilities with an overweening Opinion of their own great Sense and extraordinary Apprehensions. And when once one who is entrusted with the Pastoral Care in the Church of God, is touch'd with that Frenzy ; it is impossible he should ever be an Instrument of much Good to himself or others. Nay, it has been this very Self-conceit which has persuaded some in their pinfeather'd Age to attempt Innovations in Doctrine and Discipline in a Church happily Establish'd before their Days ; and to create such Disturbances, as they have dearly repented of in their more considering Age ; and when they have been unable to apply any Remedy to the Distempers they had rais'd. Our Nation has afforded two unhappy Instances of this kind, to look no farther, *viz.* Mr. *Thomas Cartwright*, the great Father of Presbyterianism among us, and *Robert Brown*, one of the first Founders of Independency. Whose clearer Sense of Matters and honest Acknowledgment of their Errors might be of some good Consequence to themselves ; But neither their Examples, nor their Arguments could ever bring back those whom they had lead into bye Ways ; nor all their Theological

cal Skill close those fatal Wounds again, which their Rashness and Ambition had made in the Church of *England*.

It is true, that Gravity, Piety, Learning and Judgment do not always attend upon a mature Age; and sometimes a youthful Countenance carries all these excellent Qualifications along with it to a Miracle. Therefore there is a Judgment of Discretion left to the lawful Governors of the Church to determine concerning the real Worth and Capacity of him, who is a Candidate for the Office of a Bishop, or a Presbyter. But, according to the general Course of things, we cannot but observe, that a Christian of a short Standing either as to Age or Profession, is by no means fit to be a Teacher or a Governor of others in things spiritual. He must have time to study, time to meditate on, and to digest his Notions; he must be well practiced in all the Duties of Religion in his own Person; and ought to have a Spirit of Wisdom, and a Spirit of Government, before he enters upon the Work of governing others, or pretends to give them an Example of Piety or Holiness. Indeed when the Holy Ghost fell in an extraordinary Manner upon the first Converts to Christianity; that blessed Spirit fitted as many as he pleas'd for the whole Work of the Gospel Ministry in a Moment. They were wise, learned, patient, humble, zealous, resolute and able to work Miracles immediately: There were no Novices, in the Apostles Sense, to be found among them. But we look for no Miracles in this Age, and therefore our Bishops and Governors are obliged to take the utmost Care they possibly can, as to the intellectual Abilities, the
settled

settled Principles and sober Lives of those whom they leave to succeed themselves in the Management of the Church of God.

2. According to the Apostle's Rule, he who was
 1 Tim. 3. to be Ordain'd a Presbyter, or a Bishop, was To
 7. *have a good Report of them who were without, lest they should fall into Reproach and the Snare of the Devil.* From this Prescription arose that Presence of the Multitude of Believers to a Concern in the Election of Persons to be admitted into Holy Orders. Not as if the Votes of the believing Multitude could confer any Authority upon them to officiate in the Church of God; but that as they were like to be the best Witnesses of the Innocence, as they had been Partakers of the Freedom of their Conversations, so they might join the more heartily in the Prayers put up to God for his Blessing upon those who should be Ordain'd upon their Testimonials. None in those Days, presum'd to appear as Candidates for Holy Orders, but such as were generally suppos'd to be well qualify'd for the Work they desired. But since many Persons will give themselves an unreasonable Loose in ordinary or inferior Company, who will lay great Restraints upon their vicious Inclinations, when they are in the Presence of those who have Authority to punish them; therefore, when the Bishops of the Church design'd, out of any Number of Candidates, to consecrate some to the Service of Christ, in the Instruction and Government of the Church; they gave public Notice of their Intensions, that as many of the private Members of the Church as pleas'd might meet together at the time, and there give their Testimony concerning the Behaviour

haviour of the Candidates in their lower Capacity. And, as it could seldom happen but that some of them would be Men of a more general Reputation for their holy and exemplary Lives, than others; so those who had the most ample Testimony from the Assistants, were the first who were devoted to the Service of the Gospel.

Thus the Case of the Candidates for an Office in the Church, was like that of *Lord Mayors*, *Sheriffs*, or *Aldermen* in this great City. Those who are nominated to any such Places must be Persons duly qualify'd, according to the City Charter, for the Execution of the Offices they are nominated to: The common Hall, (who, on that Occasion, answer the most eminent Professors of Christianity in a Diocess) pitch upon that Person, or those Persons whom they think the best qualify'd among those in Nomination: If they should fix upon any Person not qualify'd according to Law; the whole Action would be null and void: But where no such Objection lies, the Common Council signify their Approbation of such or such Persons by holding up their Hands, and one of the Two who has the most Hands carries it. Yet those who hold up their Hands for them do not make them *Aldermen* of particular Wards, or *Sheriffs*, or *Lord Mayors*; but they signify by that Ceremony of holding up their Hands, who the Persons are, among the several Competitors, whom they, in their Judgments, think the fittest and best qualify'd for the vacant Office. But it is the *Court of Aldermen*, who make the Officer; and the Power vested in him for the Execution of his Office, is from the Sovereign only. So the Christians of old, upon due Notice given,
met

met together at the Bishop's Church; when the Names of the Candidates for holy Orders were publish'd: The Assembly held up their Hands for such as they, according to the best of their Knowledge, thought most worthy of that Honour: And this was that *Holding up of the Hands*, so often mention'd in the ancient Councils and Fathers. Those of the Candidates who had the most Hands, were suppos'd to have the fairest Characters, and the most honourable Testimonials of their pious Lives and Conversations: But the Multitude, by holding up of their Hands, did not make them so much as Deacons: And had they held up their Hands for never so many, they had still continued only in the Rank of Hearers, or of private Christians. They were the Bishops only who made any of them Deacons, Presbyters, or Bishops, and that by the particular Ceremony, which was call'd *Laying on of Hands*. And their whole Authority for the Execution of their Offices was from the Lord Jesus Christ, the sole Head and Sovereign of his Church: But this Authority is convey'd to them by the Ministry of the Bishops, who are their Master's Trustees, for the Continuation of proper Officers in his Church to the End of the World.

And what can recommend the Governments and Governors, and the legal Discipline of the Establish'd Church of *England*, to Men skilful in Scripture and Ecclesiastical History, more than to observe how exactly they tread in the Steps of Apostolical Antiquity? The general Times of Ordination are very well known to all, who love to take Notice of such things: All Persons, who desire it, are admitted to that so-

lemn

lemn Ordinance : The Candidates for Orders are to bring the Testimonials of their Colleges, or of some neighbouring Divines ; such as are of good Reputation themselves, and have known the Conversation and Regularity of the Candidates for three Years pass'd. The Bishop himself, or his Chaplains and Assistants, if they are not sufficiently known already, are to enquire into their Principles, their Learning, and their intellectual Abilities ; and they are, generally, the most competent Judges of those Matters. If the Candidate be but to be Ordain'd a *Deacon*, the Bishop, when the Archdeacon presents him, charges that Officer, " Take heed that the Person whom ye present to us, be apt and meet for his Learning and godly Conversation, to exercise his Ministry duly to the Honour of God, and the Edifying of his Church." To which if the Archdeacon cannot answer truly, " I have enquir'd of him, and also examin'd him, and think him so to be ; " his Ordination can proceed no farther. But supposing all is well on that side ; the Candidate has yet another Ordeal to pass : For after the Answer of the Archdeacon, tho' it be never so Satisfactory, the Bishop is requir'd to speak thus to the People ; " Brethren, if there be any of you who knoweth any Impediment, or notable Crime in the Person presented to be ordered Deacon, for the which he ought not to be admitted to the same : Let him come forth in the Name of God, and show what the Crime or Impediment is." And the Law in that Case is " If any great Crime or Impediment be objected ; the Bishop shall surcease from ordering that Person, until such time as the Party accus'd shall

Vid. Form of ordering Deacons, &c.

“ shall be found clear of that Crime.” After all
 this for the farther Satisfaction of the People ;
 the Bishop proposes several Questions to the
 Person to be Ordain’d ; and those not privately,
 so as there might be any Opportunity for Collu-
 sion or Partiality, but in the Presence of the
 People ; viz. “ Dost thou trust that thou art in-
 “ wardly mov’d by the Holy Ghost to take up-
 “ on thee this Office and Ministration, to serve
 “ God, and for the promoting his Glory, and
 “ the edifying his People ? Dost thou think that
 “ thou art truly call’d, according to the Will of
 “ our Lord Jesus Christ, and the due Order of
 “ this Realm, to the Ministry of the Church ?
 “ Dost thou unfeignedly believe all the Canoni-
 “ cal Books of the Old and New Testament ?
 “ Wilt thou diligently read the same unto the
 “ People assembled in the Church where thou
 “ shalt be appointed to serve ? Wilt thou do the
 “ Office of a Deacon gladly and willingly ?
 “ (Which Office is then declared to him in the
 “ hearing of the Congregation.) Wilt thou ap-
 “ ply all thy Diligence to frame and fashion thy
 “ own Life, and the Lives of thy Family accord-
 “ ing to the Doctrine of Christ, and to make
 “ both thy self and them, as much as in thee lies,
 “ wholesome Examples of the Flock of Christ ?
 “ And lastly, Wilt thou reverently obey thy
 “ Ordinary, and other chief Ministers of the
 “ Church, and them to whom the Government
 “ and Charge is committed over thee, following
 “ with glad Mind and Will their godly Admo-
 “ nitions.” And if the Person to be Ordain’d
 give not just satisfactory Answers to all these
 Demands, he is liable to be refus’d still : And,
 tho’ it is true, the Bishop cannot discern the
 Thoughts

Thoughts of their Hearts, or distinguish certainly between Men of Sincerity and Hypocrites; yet by asking these Questions before a Christian Congregation, and having their explicate and positive Answers to them; there are so many Witnesses of their solemn Engagements to be faithful in their Ministry, that meer Shame, if there were no other Tye upon them, would keep them within their Bounds, or in Case of Trespas leave them inexcusable.

If the Care of our Church be so great and so agreeable to Primitive Discipline, with respect to the lowest spiritual Officers; we may be sure; that tho' only such as have perform'd the Office of a Deacon well can claim the Honour of being call'd up to the Priesthood; yet the Church is not more indifferent or remiss in ordering of *Priests*. On this Occasion the Bishop asks the Archdeacon, who presents them as before, and then he speaks thus to the People, " Good
" People, these be they whom we purpose, God
" willing, to receive this Day unto the holy
" Order of Priesthood: For, after due Examination, we find not to the contrary but that
" they are lawfully call'd to their Function and
" Ministry, and that they be Persons meet for
" the same. But yet, if there be any of you,
" who knoweth any Impediment, or notable
" Crime of any of them, for the which he ought
" not to be receiv'd to his holy Ministry, let
" him come forth in the Name of God, and
" shew what the Crime and Impediment is."
And if there be any such Crime or just Cause, why any of them should not be Ordain'd Priest, alledged; Neither can they be Ordain'd, till they have clear'd themselves of the Imputation.

After

After they have pass'd this Tryal, the Bishop gives them an instructive Admonition at large, which he concludes thus, "That this present
 " Congregation of Christ here assembled, may
 " understand your Minds and Wills in the present
 " Case; and that this your Promise may the
 " more move you to do your Duties; ye shall
 " answer plainly to these things, which we, in
 " the Name of God and the Church, shall de-
 " mand of you touching the same." And then
 the Bishop asks, "Do you think in your Hearts
 " that you be truly call'd according to the Will
 " of our Lord Jesus Christ, and the Order of
 " this Church of *England*, to the Ministry of
 " the Priesthood? Are you persuaded that the
 " Holy Scriptures contain sufficiently all Do-
 " ctine requir'd of Necessity to eternal Salvati-
 " on thro' Faith in Jesus Christ? And are you
 " determin'd out of the said Scriptures to instruct
 " the People committed to your Charge, and
 " to teach nothing (as requir'd of Necessity to
 " Salvation) but that which you shall be per-
 " suaded may be concluded and proved by
 " the Scripture? Will you give your faithful
 " Diligence, always so to administer the Do-
 " ctine and Sacraments, and the Discipline of
 " Christ, as the Lord hath commanded, and as
 " this Realm hath receiv'd the same, according
 " to the Commandments of God; so that you
 " may teach the People committed to your
 " Care and Charge, with all Diligence to keep
 " and observe the same? Will you be ready with
 " all faithful Diligence, to banish and drive away
 " all erroneous and strange Doctrines, contrary
 " to God's Word, and to use both public and
 " private Monitions and Exhortations, as well

“to the Sick, as to the whole within your
“Cures, as need shall require, and Occasion
“shall be given? Will you be diligent in Prayers,
“and in reading of the holy Scriptures, and in
“such Studies as help to the Knowledge of the
“same, laying aside the Study of the World
“and the Flesh. Will you be diligent to frame
“and fashion your own selves, and your Fami-
“lies, according to the Doctrine of Christ, and to
“make both your selves and them, as far as in you
“lies, wholesome Examples and Patterns to the
“Flock of Christ? Will you maintain and set for-
“ward as much as lies in you, Quietness, Peace,
“and Love among all Christian People, and
“especially among them that are, or shall be
“committed to your Charge? And lastly, Will
“you reverently obey your Ordinary, and o-
“ther chief Ministers, unto whom the Govern-
“ment and Charge is committed over you,
“following with a glad Mind and Will their
“godly Admonitions, and submitting your
“selves to their godly Judgments?” Here now,
since unsatisfactory Answers to these Demands
will put a stop to any Man’s Ordination; we
may appeal to the whole Christian World, if
any greater Care can be taken by meer Men,
who pretend to no Infallibility, for supplying
the Church of Christ with faithful Teachers.
That too many ill Men creep into the Ministry
of the Church, notwithstanding all this Care,
must be confess’d: But while the Apostles them-
selves, who were blest with the extraordinary,
but now discontinued, Gifts of the Holy Ghost,
admitted several to be Teachers of the Church,
whose corrupt Minds they were not aware of,
till they came to shew themselves in their Em-
ployments,

Q

ployments, such as *Demas*, *Hymenæus*, *Philetus*, *Phygellus*, *Hermogenes*, *Diotrephes*, &c. we may justly praise God, if in our perverse Age the Moiety of those Persons admitted into Holy Orders, do but behave themselves as becomes their Character.

When our Church comes to order a *Bishop*, the preliminary Questions, as in ordering of Priests and Deacons, are not ask'd; for it may reasonably be suppos'd, that one who has prov'd himself a pious and well qualify'd Deacon, and Priest or Presbyter, can rarely make an ill Bishop. And while the Church and Nation are govern'd by Christian Princes, and the Nomination of Bishops is a Jewel annex'd to their Crowns, by the Churches own Consent; even Christian Charity and that Deference we owe to our Christian Governors will teach us to conclude that they, tho' but Men, will ordinarily design the best qualify'd Priests, or Presbyters to be Bishops, or Overseers of that Christian Body, for whose good and sound Instruction and Government, (while so great a Trust is put into their Hands,) they must give an Account before the dreadful Tribunal. But tho' it be taken for granted, that the Persons so nominated to be Ordain'd Bishops, had been very deserving Priests before; yet the Archbishop, or he who officiates for him on such an Occasion, puts as severe Questions to the Bishop Elect, as were put to either Priests or Deacons, and in as public a Manner too. For the Archbishop, before all the Congregation expresses himself thus, "I will examine you in certain Articles, to the End that the Congregation present, may have a Trial, and bear witness how you be minded
" to

“ to behave your self in the Church of God.
“ Are you persuaded that you be truly called
“ to this Ministration, according to the Will of
“ our Lord Jesus Christ and the Order of this
“ Realm? Will you faithfully exercise your
“ self in the Holy Scriptures, and call upon
“ God by Prayer for the true Understanding of
“ the same, so as ye may be able by them to
“ teach and exhort with wholesome Doctrine;
“ and to withstand and convince the Gainsayers?
“ Are you ready with all faithful Diligence to
“ banish and drive away all erroneous and
“ strange Doctrine contrary to God’s Word;
“ and both privately and openly to call upon,
“ and encourage others to do the same? Will
“ you deny all Ungodliness and worldly Lusts,
“ and live soberly, righteously and godly in this
“ present World, that you may shew your self in
“ all things an Example of good Works unto o-
“ thers; that the Adversary may be asham’d,
“ having nothing to say against you? Will you
“ maintain, and set forward, as much as shall
“ lie in you, Quietness, Peace and Love among
“ all Men; and such as be unquiet, disobedient
“ and criminous within your Diocess, correct
“ and punish, according to such Authority as ye
“ have by God’s Word, and as to you shall be
“ committed by the Ordinance of this Realm?
“ Will you be faithful in Ordaining, Sending,
“ and Laying Hands upon others? Will you
“ shew your self gentle, and be merciful for
“ Christ’s Sake, to poor and needy People, and
“ to all Strangers destitute of Help?” Such an
Examination even an elected Bishop is to under-
go; and it is not to be doubted, but, should
the Bishop elect answer in such a manner as

might give just Suspicion of his Unfitness for that sacred Dignity ; Or should the Bishops design'd to lay Hands on him, know him certainly to be wholly unqualify'd for such a Trust ; every truly pious Christian Prince, upon their remonstrating these things to him, by the Metropolitan and his Assistant Suffragans, would withdraw his Mandate for Consecration, and leave the unqualify'd Presbyter in his former Station. What Christian Bishops ought to do in case they could not be heard by the Civil Magistrate on a just Representation of Matters to him ; and how far they may go to secure the Church of Christ, that Wolves in Sheeps Cloathing may not be obtruded upon it, instead of Evangelical Pastors and Bishops, may be consider'd hereafter.

But now, What Method can be taken in a Christian Country, and under a Christian civil Government more likely to discover what an Opinion the Multitude have of the Persons to be admitted into Holy Orders ? When the Bishop appeals to all People there present, among whom *Jews, Mahommedans, Heathens*, may croud themselves ; and if even such who are without the Pale of the Church, as well as those who are within it, are silent upon such an Appeal, or offer nothing but trifling and frivolous Exceptions to the Persons design'd for Holy Orders ; they fully answer that Character which the Apostle requires in them, and may truly be said to *have a good Report of them who are without*. By *those who are without*, indeed, St. Paul means only *Heathens, or Unbelievers* : For Piety being then in its full Glory ; and religious Zeal, producing even Seraphic Lives ; there was
little

little Reason to think, that the generality of Believers would give ill Characters of those who presented themselves for Ordination, or that they would blaze about their Miscarriages, who were thought worthy of so great an Honour ; or, indeed, that any would pretend to it who were not of a clear and unsullied Reputation. That the Apostle means such *Heathens* only, appears by his Use of the same Expression, in another Place. For *what have I to do, says he, to judge those who are without ?* And again, *Those who are without, God judgeth, i. e. The Pastors, or Bishops of the Christian Church, have nothing to do to give Laws to those who are without the Pale of the Church : For God only, (who is the great Sovereign of all things) has the Right and Authority in himself to pass Sentence upon Heathens and Unbelievers.*

1 Cor. 5.
12, 13.

To require that a Bishop, or a Presbyter, should have a good Report from these, was a certain Way to make the Honour of the Christian Clergy unexceptionable. If I bear witness of my self, my Witness is of little Value ; but if my Enemy gives me a good Character, almost every one will think favourably of me. Now it can't be suppos'd that those who hated Christianity, or at best were utter Strangers to it, should ever flatter those who were chosen on purpose to propagate it in all Parts of the World : No, they would without all doubt, declare freely any Evil which they knew of them : Therefore whoever stood fair in their Opinion, when yet he profess'd that Religion which they endeavoured to root out ; that Person might very well be thought fit to be a Teacher and a Governor in the Church of God. “ *Cains*

Bonus vir Caius Seius sed Christianus est. "Seius is a very good Man, only he is a Christian;" was a common Expression among the Heathens in elder Days. And *Pliny* the younger, in an Epistle written by him to *Trajan* the Roman Emperor, concerning the Christians, ac-

Nil in iis inveni aliud quam superstitionem pravam & immodicam.

Interrogavi ipsos an essent Christiani? Confidentes iterum ac tertio, interrogavi supplicium minatus; perseverantes duci iussi. Neque enim dubitabam, qualecunque esset quod faterentur, Pervicaciam certe & inflexibilem obstinationem debere puniri.

knowledges, that "he had found nothing particular in them but only a perverse and violent Superstition." And again, "I ask'd them, says he, whether they were Christians: If they confess'd they were, I ask'd the same Question a second and a third time, threatening to punish them if they were: If they persisted in their Confession, I order'd them to be tortur'd; for I made no doubt but that what-

ever their Confession was, yet their perversious and inflexible Obstinacy ought to be punish'd." But where Men could be charged with no other Crime, but only their being call'd *Christians*, and his making an open Profession of that most Holy Faith; where, as the same Writer confesses, "Men

Se Sacramento obstringere ne Facta, ne Latrocinia, ne Adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent, &c.
Plin. Epist. L. 10. Ep. 97.

"only obliged themselves by sacramental Vows not to be guilty of Thefts, or Pilferings, or Adulteries; not to break their Promises, or to deny the Goods entrusted with them, when they were call'd for, &c." Where these pious

Engagements were devoutly observ'd by them, there the Name of *Christian*, how odious soever it was among Infidels; was so far from disabling them for the Instruction and Government of the

the Church ; that That Name, with such excellent Circumstances attending it, was that very good Report from *those who were without*, which the Apostle requires in all Candidates for the Gospel Ministry.

And those who had this good Report, were Men too well grounded, and too far improv'd in the Christian Faith, to fall easily under public Reproach, or into the Snares of the Devil : It is true, if Men of known licentious Lives and Practices had been admitted in those Days to be Teachers and Governors of the Christian Church ; as their Persons would have been scandalous, so they would have brought irremediable Scandal upon the universal Church : And those who were without, might reasonably have judged of the whole Christian Body, according to the Behaviour of their Pastors. And they might have had the more Reason to undervalue Christianity on that Account, because in that Age they had some, tho' but few, Instances of Persons reduced to a calm and sober Temper by the grave Carriage and well connected Lectures of their Philosophers. And nothing could have appear'd more childish or absurd, than for a Body of Men to cry up one particular Religion, in Opposition to all others, as contributing abundantly more to the Felicity of Mankind, than any other could ; when yet those very Persons who had receiv'd the deepest Tincture from that Religion, and therefore undertook to propagate it, appear'd to every observing Eye the meer Slaves of Brutishness and Immorality. *Tertullian* made that noble Declaration concerning the Christians of his Time : " We don't talk
" more loftily, but we live above the World : "

*Non magna
loquimur
sed vivi-*
i. e. mus.

i. e. Their Lives and Practices spoke more fully for them than all their Apologies and Vindications of themselves could. But none could reasonably hope to find much of Heaven in them, who had all their religious Instructions from such as were illustrious for nothing but their Vices; nor could it be wonder'd at, if the Devil should make his Advantage of such Incidents, and draw Arguments from the Miscarriages of the Teachers to stop the Progress of Religion, and to encourage Wickedness every Day to grow bolder, and to shelter it self from common View, only by adding Sin to Sin. But,

3. The Apostle requires of such as are to be admitted to the Orders of Presbyter, or Bishop,
 Tit. i. 9. *That they should hold fast the faithful Word, as they have been taught, that they may be able by sound Doctrine, both to exhort and to convince the Gain-sayers.* The same which our Church (as appears from her Ordinal) requires of those upon whom her lawful Governors confer the same Dignity. Now when we lay Matters rightly together, we shall find, that this Qualification of the Person to be Ordain'd, infers the Necessity of good Learning, and a ripe and sound Judgment in him who is to be promoted to the Priestly or Episcopal Office. For if we lay aside common Mistakes and Prejudices, and set Matters as we ought, in a true Light; we must observe, that the Son of God did not send out a Company of poor ignorant Persons, or illiterate Fishermen to correct an unbelieving World, as some wretched Enthusiasts would persuade us; but they were a Society of Men, who, tho' ignorant enough when they were first call'd by their Master, yet were bless'd with a long and happy Education

Education at his Feet, whose Life was so spotless that none could convince him of Sin ; whose Eloquence was so Divine, that never Man spoke as he did ; whose Wisdom and Knowledge was so unlimited, that he could neither deceive nor be deceived : And yet this happy Education was not enough to fit them for their Work ; but the Rest of the Holy Ghost upon them in a visible Resemblance of Cloven Tongues, as of Fire, was necessary to qualify them to deliver their Master's Errand. That powerful Spirit taught them to speak all Languages, to understand all Prophecies and Mysteries, to do all useful and instructive Miracles ; and He endued them with irresistible Wisdom, and all the highest intellectual Accomplishments which Men of the greatest Parts and Learning could ever pretend to : And when God was pleas'd to add *St. Paul* to the Apostolical College ; As he had been formerly brought up at the Feet of *Gamaliel*, a great Master of *Jewish* Learning, so he too was endued with all those Heavenly Gifts and Abilities in the highest Manner which the rest of the Apostles had receiv'd : And on Account of these Spiritual Gifts, as well as his indefatigable Industry in preaching the Gospel ; he supposes himself not to have been *a whit behind the very chief of the Apostles*. And who-
1 Cor. II.
5.
ever studies the Writings of that great Apostle ; will find him a Master even of ordinary humane Literature ; able to dispute with the Philosophers of that Age from their own Principles ; and from the Authority of their own Writers, and by his own Example, he demonstrates to us the Necessity of acquir'd Gifts in every Preacher of the Gospel.

Now

Now that Learning and those mental Abilities which Infinite Wisdom saw necessary to fit the Inspired Apostles for their Master's Work; must needs be as necessary in others who are engaged to carry on the same glorious Design: And since the Successors of the Apostles, in after Ages, did not expect any such miraculous Endowments as the Apostles themselves had; the Reasons of those Endowments being now ceas'd; Wise Men would infer from thence, that all those who are Candidates for Holy Orders, ought beforehand to study hard, and to take extraordinary Pains to get Knowledge and Learning, and to make use of all those means which God has ordinarily appointed for that Purpose. If we, who are call'd to the Ministry of the Gospel, pursue this Course duly; we shall have the more just Apprehensions of the Nature of our Christian Faith; we shall understand the Reasons of it more perfectly; take the Evidences we meet with of the Truth of it more clearly; and shall be able to frame the stronger Arguments to confirm it both to our selves and others. It is true, an inferior Degree of Learning may suffice for our Hearers; tho' they too ought to endeavour to grow in Grace, and in the Knowledge of Jesus Christ; But those who are appointed to be Teachers in the Church of Christ, ought to be constant Students, and to seek after good Learning, so far as they are capable of it; and indeed, according to the Son of Sirach's Advice, to labour to be Ignorant of nothing either in a great Matter or in a small. A Man of true Learning may be the best Christian, and must be the soundest Teacher.

Ecclus 5.

15.

Corrupt

Corrupt Mankind are not very forward to embrace the plainest and the most rational Truths in the World. But when they find that Truth grates hard upon their own inordinate Lives and Practices ; they study how to evade the Force of it, and to render it odious, by dressing it up in the Rags of Falshood. Now a small Share of Learning, tho' it may teach a Man to *work out his own Salvation with Fear and Trembling* ; yet it wont fit him to confute all the plausible Sophistry of *Atheistical* Disputants. But it is requir'd of *Bishops* and *Presbyters*, that they should be able to lay open all the Frauds and Impositions of Schismatics, Heretics, Immoralists, Atheists, or whoever are Enemies to the Power of Godliness : That they should expose their Follies, and convince them of their Errors : And all this, in our Days, is not to be done by senseless Enthusiasm, or ridiculous Pretences to Inspiration. No, it requires much of logical Acuteness, and a good Insight into Writers of all Sorts, to be able to stop the Mouths of those Agents of Darknes : And this teaches us to reflect with Admiration upon the Goodness and Wisdom of providential Dispensations ; that God has in all Ages rais'd up some Persons of extraordinary mental Endowments to oppose the Growth of Errors. Such were the Prophets sent from time to time to inform *Israel* of his Will, to show them their Sins, and to warn them of their Dangers : Such were the Apostles of our Lord Jesus Christ at first, who took pains to root out all the Errors and Prejudices both of *Jews* and *Gentiles* : Such were *Justin Martyr*, *Tertullian*, *Origen*, *Clemens of Alexandria*, &c. against Heathenism ; *St. Athanasius*.
Basil,

Basil, Nazianzen, Nyssen, &c. against Arianism; St. Hierom, and St. Augustin, against Pelagianism; not to instance in those eminent Lights of our own Establish'd Church and Nation, who, in the two last Ages, with irresistible Piety and Learning battered down all the strong Holds both of Popery and Fanaticism.

Those who are unruly and vain Talkers and Deceivers, create a great deal of Trouble to the Church of God; *They subvert whole Houses, as* Tit. i. 10, *the Apostle informs us, teaching things which they ought not for filthy Lucres sake.* But let them be never be so well gifted to do Mischief, *Their Mouths must be stop'd:* Which cannot easily be done, without the Assistance of Learning and the Blessing of God upon those who labour in his Vineyard to that Purpose. For while ill Men are active and cunning in such pernicious Designs; unless those who are appointed as Watchmen over God's *Israel*, stand upon their Guard and expose both their perverse Doctrines and damnable Practices; the Multitude must inevitably be hurry'd down the Torrent of Error; and that Holy Faith, bequeath'd to us in the Blood of our dear Redeemer, be driven from the Face of the Earth. Here the Courage and the acquir'd Parts and Abilities of God's Ministers are thoroughly try'd: Errors have always encreas'd when Learning in the Clergy has declined: But when they have ply'd their Studies well, Religion and Virtue have always flourish'd.

Thus far we have consider'd the Qualifications requir'd by Scripture, in such as are to be Ordain'd Presbyters or Bishops: But since the *Deacons* of the Church are the Seminary from among which Presbyters and Bishops are regularly taken;

ken; We may take a short View of what their Endowments ought to be before they are admitted to their Ministry. And they are such as may sufficiently prove that the Work they were originally Ordain'd for, was of a higher Nature than bare *Serving of Tables*; and they will justify the Practice of the Primitive Church, and the Practice of the legally Establish'd Church of *England*, in admitting those Officers to a Share in the Instruction and Management of the Christian Flock. It was not necessary that the Deacons, before their Consecration, should be Masters of all those extraordinary Accomplishments which were expected in the others: For, as I intimated before, that very Office of a Deacon was one Part of the Churches Discipline, by which they were gradually train'd up to a greater Trust: Yet in them *St. Paul* requires these Things.

1. The Apostle requires that Deacons should be Men of great Sincerity, Men of an upright and unbiass'd Conversation. *Not Double-tongued* ^{Tim. 3. 8.} *ἢ μὴ διλόγῳ* not vain, light, inconstant, Flatterers, or Liars, ^{υς.} all which Qualities are odious even to the common World. *Theophylact* tells us, that *St. Paul* means by the Deacons not being Double-tongued, "That they should not be deceitful or treacherous, not such as think one thing and speak another, or as say such and such things to some, and quite different things to the next they meet." And *Theodoret*, a Father of a much elder standing, tells us, that the Apostle's Meaning is, that "Deacons should not speak one thing to this Man, and ano-

Τέλει μὴ ψεύδεις καὶ
δολερῶνς, ἀλλὰ φρο-
νόωσις, καὶ ἀλλὰ λέγον-
τας· καὶ ἀλλὰ τέλοις καὶ
ἀλλὰ ἐκείνοις.

Theophyl. in locum.

Μὴ ἔτερον μὲν τέλει, ἕτε-
ρον δὲ ἐκείνῳ λέγοντας,
ἀλλ' ἀληθείᾳ πῶς γλωσ-
σαν κόσμωσιν.

Theodoret in locum.

"ther

“ther thing to that, but should have their “Tongues adorn’d with Truth.” All which implies, that they ought to be Persons of a spotless Integrity ; since nothing that’s good can be built upon a hollow or unsound Foundation.

- v. 9. 2. The Apostle requires that those appointed to be Deacons, should be such, *as hold the Mystery of Faith in a pure Conscience*, i. e. They ought to embrace heartily the Sum and Substance of the Doctrine of Christ ; to be fully and certainly convinced of the Truth of that Doctrine in every Part or Branch of it : so as to be satisfy’d in their own Breasts, that they never entertain’d any Doubts about it, either as tempted by the Sophistry of Heretics, or Atheists ; or as drawn in by the Allurements, or shock’d by the Terrors of a wicked World. He who really sins against Conscience, is not very far from the Sin against the Holy Ghost. But he who calls that Conscience which is not so, or makes a noise about Conscience where it is not at all concern’d ; or imagines that it is as dangerous a thing to cross his own wild Fancy, or stubborn and pertinacious Humour, as it is to act against his own certain and undeceivable Knowledge ; is guilty of as dangerous a Crime as the other. For he who is thoroughly convinced, and certain that there is a God, and yet denies him ; He who is fully and infallibly conscious to himself of his frequent Trespases against the Law of God, and yet boldly maintains his own Innocence ; He who is assured that it is his Duty to be sober and innocent in his Life and Conversation, and yet persists in a continual Course of Sin and Wickedness ; In a Word, He who
knows

knows certainly, or upon so clear an Evidence as cannot possibly deceive him, that to do such a thing is his indispensable Duty, and yet omits it; that to do another thing is as plainly and undeniable a Sin against God, and yet does it; that Man, and that Man only sins against his Conscience; and such a Man acts against his own Principles: And if he adds but Wilfulness and Malice to the Tale, that Man will be guilty of the Sin against the Holy Ghost. Now that those Persons who are to be Guides to others, tho' but in an inferior Degree, should be free from all such corrupt Inclinations, seems a very reasonable Demand: For nothing can be of a more fatal Consequence to the Church, than to have those who ought to be the Instructors of it, and ready to spend their Lives in Performance of their Duties, ready to appear Shy of, to conceal, or to abjure, their religious Profession. But,

3. As the Apostles direct that Deacons should be honest Men and of sound Principles, so he orders That they should be *first try'd*, thoroughly examin'd, search'd into: Let them be try'd as Silver and Gold are by the Touchstone or the Fire, to find out their real Worth or Value. So

Theodore upon the Text, "They ought not to be advanced by any means without Examination, but they should pass thro' a long and severe Scrutiny." Now this long

Probation did not respect their by-pass'd Lives and Conversations only, and what Reputation they had for their Morals; but it respected the Endowments of their Minds too, and their Capacities for a spiritual Employment. But such only

Ουτοι δε
δοκιμαζέ-
σθωσαν
πυρρον.
V. 10.
Τοιςτοις ! μήποτε δε
αδοκιμαζουσ περ αγγελου,
αλλα πα χρονω βασι-
νιδεντας. *Theodore*.

only as were their Superiors in the same Christian Society, could pretend to any just Right or suitable Abilities to enquire into these things: They might justly have declined the Examination of others: But those who were the Pastors and Fathers of the Church, had a good Title, by their Offices, to take Probationers for the Order of Deacons under their Examination. As the Apostles of our Saviour had that Care originally laid upon them to Ordain such other Officers as were necessary for the Edification of the Body of Christ; so those who succeeded the Apostles in their ordinary Authority, had the same Care incumbent upon them. And (as *Theophylact*, on this Text, argues very well) as none but a very imprudent Person would trust a Slave whom he had newly purchas'd, and before he had made good Proof of his Honesty, with the Management of his Household Affairs; so it would be an Error of the most dangerous Consequence in the World to trust a Person untry'd with so weighty a Concern as managing the Household of the Living God. And thus have we done at present with those Qualifications requir'd by *St. Paul* in Deacons, Priests and Bishops, *precedently* to their Ordination.

We are now to consider those Qualifications which the Scripture requires in these forenamed Church Officers, in the *Execution* of their several Offices, and thro' the whole Course of their Lives. And these Qualifications too are laid down plainly by *St. Paul*; Which, for *Method's* sake, we shall consider, as *Positive* and as *Negative*.

I. The Apostle first lays down such Qualifications as are requir'd *Positively* in him who is a
Bishop,

Bishop, or a Presbyter, or he shows us what a Presbyter or Bishop ought to be. And in the first Place, *A Bishop must be blameless*, he must be innocent in the whole Course of his Life and Conversation. A wicked World will always be picking Quarrels with the most innocent of Mankind, especially if they are such as have a Commission to reform the dissolute Lives of others. Hence the *Scribes and Pharisees* represent our Saviour as a *Glutton, a Wine-Bibber, a Companion of Publicans and Sinners*; tho' he never did commit any Sin, nor could his Accusers convince him of any Sin. And the Apostles were charged with profaning the Temple of God, with Sedition, with heading of mutinous Parties, &c. as they did *St. Paul*, while he, conscious of his own Innocence in every Particular, answer'd for himself, *that neither against the Law, nor against the Temple, nor against Cæsar had he offended any thing at all*. Nor could the boldest, or most eloquent of his Accusers prove any of these things of which they accus'd him. The most Holy Bishop, the Presbyter of the most spotless Conversation, can never stop the Mouths of wicked Men, whose Interest it is, under their great Master the Devil, to revile and expose them to common Hatred and Contempt: But they may manage themselves with that Caution and Prudence as to give no Reason for such malicious Invectives. Their Language may be just, tho' chearful; their Discourse weighty, tho' pointed; their Answers serious and true, tho' suited to the Humor of the Querent; their Determinations may be clear and solid, tho' not without Pleasantry and Facetiousness: And if their Actions be agreeable to their Discourses; their Lives

R

answerable

1 Tim. 3.

2, 3 4.

answerable to their Professions: Tho' well meaning People may sometimes give too much Credit to scandalous Reports; yet none can be Leaders in speaking Evil of them, but such profligate Wretches whose good Word would be more scandalous than their bad. Let then the World rail on them, abuse them, avoid their Company, do every thing to vilify them, while they are conscious of their own Integrity: At that very time when they acknowledge their own Failures with the greatest Humility, they may laugh at all the Malice of Mankind, enjoy an invidious Serenity within, and may hear that admirable Declaration from a well pleas'd Master, *Well done good and faithful Servant, enter thou into the Joy of thy Lord*; tho' they sink under the slanderous Tongues and bloody Swords of the Children of *Belial*, as evil Doers.

2. But the Apostle tells us farther, that a Bishop must be the *Husband of one Wife*. Therefore it was not necessary, according to the Apostle's Rule, that a Bishop, or a Presbyter should be a single Man, which yet those of the Church of *Rome* impiously and unreasonable require of their Clergy. The true Christian Bishop, or Priest ought no more to be debarr'd of the Comforts of a married State than other Men: But he ought, as far as Flesh and Blood, assisted by Divine Grace, is capable of it, to be unspotted and pure from all carnal Lusts. He ought to be chaste both in Body and Mind, to hate the very Garment spotted with the Flesh, to be true and faithful to all his Matrimonial Vows and Engagements, and to be satisfy'd with that original Liberty given to Mankind at the Creation, when one Man only, and one Woman were

were made one Flesh. It were an easy Matter from this Hint, to run out into a large Discourse concerning that truly *Popish* Constitution concerning the *Celibacy of the Clergy*, and to show how disagreeable their Prescriptions are to the Determinations of ancient Fathers and Councils; but it is needless. We are ready to own, that there are some particular Occasions on which it might be more eligible for a Bishop, or a Presbyter not to have a Wife than to have one: As in *St. Paul's* Case, when being appointed to the Apostleship of the *Gentiles*, and therefore obliged to continual Travels, a Wife and Family might have been a great Impediment to his Work; and the Care for, and Affection due to, them, might have allay'd the Fervor of his Zeal for the Conversion of Souls to Christ: And again, in a time of Persecution, when the Policy of Unbelievers taught them to smite the Shepherds, and then the Sheep would be scatter'd, to destroy the Bishops, the Pastors of the Flock, and then the Sheep might easily be devour'd by Wolves: In which Case, which was the present Necessity referr'd to by *St. Paul*, it was doubtless better for him, who was obliged to fly from City to City to save his Life, or to stay and lay down his Life for his Flock, to be a single Man, than to have a Wife and Family to look after. Upon this Reason it is the Opinion of some, that *St. Paul* himself was never married; tho' others are of a different Mind; and it is no Matter which of the two Parties are in the Right. But this is certain, that in the Cases mention'd, the Presbyter, or Bishop, who has a Wife, *must be as if he had none*: And if he can but learn to *hate Wife, and Children, and Brethren, and Sisters,*

and Friends, *i. e.* to value them as nothing in comparison with Christ ; if the Man of God, can thus deny himself, and live in the World as if he really were not of the World ; the Fatigue of travelling far to preach the Gospel, may lie hard upon him, and the Storms of Persecution may sing about his Ears, and he be wholly unconcern'd ; God will take care of the Fatherless Children of his Servants, and their Widows may safely trust in him.

But the ancient Fathers of the Church, from this Prescription of the Apostle, that *a Bishop should be the Husband of one Wife*, took occasion to be very severe against the second Marriages of Bishops. And those of the *Greek Church* seem to be of the same Mind still : And yet some of the most discerning of the Fathers themselves thought that this Rule referr'd particularly to second Marriages, upon a Divorce from the first Wife, and not to second Marriages upon her Death. That Divorces upon account of Adultery were lawful, had been determin'd by Christ himself ; and therefore, where the Case was plain, neither Bishops, nor Presbyters, nor private Christians ever question'd the Lawfulness of putting away a Wife who was guilty of that Sin. But now, a pious and affectionate Husband, tho' justly incens'd against his adulterous Wife, could not but mourn over her Guilt, and be much more griev'd for the Danger of her Soul, than for his own Disgrace and Wrong. Upon this Consideration the injur'd Husband might forgive his repenting Wife, and upon her giving Satisfaction to the Church for the Scandal, might own her still as his Wife, and not put her away at all. Or, if he did prosecute her

her Crime to a Divorce, he might still have a
Tenderness for her who had once been dear to
him; he might pray for her, beg the Prayers of
the whole Church for her, that God would for-
give the Iniquity of her Heart, and give her
sincere Repentance; upon which, and just Sa-
tisfaction made to the Church by the usual Pe-
nance impos'd in such Cases, the injur'd Man
might be reconcil'd to his Wife, and by God's
Blessing upon his compassionate Love and her
serious Repentance, they might live in Love
and Peace unto their Lives Ends. As this then
was an Effect of true Christian Love and Cha-
rity; a Bishop ought to be the forwardest in
giving so great an Example of Piety and Cha-
rity to his Flock; which he would not do if he
could be persuaded to marry a second Wife,
while the first, tho' under the Sentence of Di-
vorcement, was still living. And therefore after
St. *Chrysostom* has given the Reason of this Rule
of the Apostle by way of Question and Answer,
as "Why does the Apostle prescribe here, that
"a Bishop should be the Husband of one Wife."
"He does so that he might stop the Mouths of
"those Heretics who vilify Marriage as a sensu-
"al and unlawful thing; and he shews that
"Marriage is not to be condemn'd, and is so
"honourable that a Man living in Matrimony
"might be lawfully made a Bishop;" After St.
Chrysostom has said all this, he adds, that "the Apo-
"stle to give a Check to Sensuality, by this Rule
"forbad that any such should be made Bishops
"who were engaged in a double Knot of Mar-
"riage: For, says the Father, how can he, who
"who has no Reserve of Kindness, or Compas-
"sion for that Wife whom he has put away;

Μιάς γυν-
αικὸς ἀ-
νῆρ. Τίτος
ἐνεχεν καὶ
τὸν τοιού-
τον εἰς μέ-
σον παρὰ-
γομιζέει
τὰς ἀιρέσι-
κὰς τὰς
τὸν γάμον
διαβάλλ-
λοντα.
Chrysost.
in Epist. ad
Tit. Hom.
2da.

“how can he make a good Bishop, or Overseer of the Church? Nay, what Suspensions must he lie under? for every one knows, that tho’ such double Marriages to second Wives, while the first are still living, are not directly forbidden by the Law; yet that Practice is justly liable to Abundance of Exceptions: But the Apostle would have him who is a Bishop, give no such Occasion of Offence to those who are under his Care.” And with St. Chrysostom agree Theodoret and Theophylact upon this Text, to name no more: But,

3. The Apostle requires that a Bishop, or *Νηφάλιος*. Presbyter should be *vigilant*: The original Word signifies to be *sober*; not given to such Excesses as may any way enervate, or weaken the Mind, so as to obstruct the discerning Faculty, to render the Head heavy, and the Understanding dull. But our Interpreters have chosen to translate it by, *vigilant*; Vigilance, or Watchfulness, being the genuine Product of a clear Head and a sober Mind: He whose Brain is overcharg’d with the Vapours of any strong Liquor is very unfit to watch: But the sober Man has nothing to oppress his Senses, or to disable him from standing upon his Guard against an Enemy: The Shepherd who takes a due Care of the Flock entrusted with him, watches over them by Night as well as by Day, where they are at any time expos’d to the Fury of Savage Beasts; and he is answerable to his Master for any of his Sheep which are lost by his Drowsiness, or Want of Care. Bishops are Shepherds substituted to himself by him, who is the great Shepherd of the Sheep, and the great Bishop of Souls: He has committed his own believing Flock, that Flock which

which he has purchas'd to himself with his own most precious Blood, to them ; and they are accountable to him, their Master and their Judge, if any of his Sheep are lost by their want of Care and Slothfulness. The Sheep of Christ are every where in Danger ; the Devil always walks about *like a roaring Lion, seeking whom he may devour*. Heretics, Schismatics, false Pretenders to a Commission from Heaven, Men of wicked Lives, as well as pestilent Principles, like so many grievous Wolves, who never spare the Sheep, are always watching to break into the Fold : *The Boar out of the Forest wastes God's Vineyard, (as his Church is sometimes call'd,) and the wild Beast out of the Field devours it*. And what Watchfulness then must needs be expected in those who offer themselves to the terrible Office of a Bishop ? His Eyes ought always to be open, his Prayers to be fervent and incessant, his Labours earnest, his Studies tedious, his Condescensions numerous, his Resolutions steady, his Courage undaunted, and his Zeal extinguishable. As the great *Watchman of Israel* himself is said, *never to slumber nor sleep* ; so those whom he appoints as Watchmen under him, must never sleep, but so as their Hearts may be awake all the while. The Sheep of Christ are feeble, distemper'd, apt to stray, unable to defend themselves : The Bishop must watch for them at all times when they are most drowsy and remiss themselves : He must apply the Balm of *Gilead* to all their spiritual Distempers ; he must endeavour to comfort and support the Weak, to reprove the Willful, to bring back the Stragglers to his Master's Fold, by all the Methods of Persuasion and Discipline : He must

show them the Dangers they run themselves into when they regard their lawful Pastor's Voice no longer : He is to convince them of the damning Nature of Heresy and Schism, of the fatal End of Indifferency in Matters of Religion and of Libertinism, and as far as possible, not to let Sin rest upon the Souls of any, who are under his Care. To this End, as our Saviour waches over his Watchmen ; so must they watch over their Substitutes, and take the utmost Care that all those whom they trust with the Care of Souls may do their Duties : And where any of the Flock are out of the Way, they may reprove, rebuke and exhort them with all long Suffering and Doctrine. As an Evidence of his real Watchfulness, the Bishop, or Presbyter, must have a very particular Regard to the Necessities and Capacities of his People ; that so he may feed them with Milk, or strong Meats, according as they are able to bear : And indeed, if he is faithful in his Business he must, as he has Opportunity, declare to them the whole Counsel of God.

4. A Bishop, or Presbyter must be *sober*, say our Translators ; he must be prudent and temperate, says the Original ; *i. e.* he must be of a sedate, calm and wary Temper ; not rash, fiery, or uncharitable. He must be temperate, not only in the Use of Meats and Drinks ; but in his Discourse, in his way of arguing, in debating Matters in Controversy, and in his Determinations. He must be of a meek and condescending Humour ; such a one as the weakest may not be afraid to consult, but may go to him with a full Assurance of receiving all the Satisfaction which can be given him. A Bishop,
who

who is sober or temperate, in the Sense of the Apostle, will remember that all Mankind are liable to many Weaknesses and Infirmities: that those who are full of Errors and Mistakes, full of Doubts and Fears to Day, and have not yet well digested the first Rudiments of Religion; may improve to Morrow, and grow, apparantly in Grace and in the Knowledge of Jesus Christ. Therefore he will not laugh at the Ignorant, unless they are self-conceited, and fancy themselves great Proficients in the Doctrine of Christianity, when really, they know nothing as they ought to do; but he'll pity them and assist them, and gently instruct them in those things in which they are to seek; he will lead them gently by the Hand, till they are able to go on alone, and to deduce Divine Truths regularly from one another; and he will never give a rough or unkind Answer to a humble and modest Enquirer after Truth. This sober Temper will make the Christian Bishop always as easy of Access to the Poor, as to the Rich; it will make him consider that the poorest and most despicable Wretch in the World has a Soul to be sav'd, a Soul for which Christ died, as well as the greatest Prince or Potentate. Our Master was no Respector of Persons; it was one Evidence of his Messiahship, that by his particular Care, the Gospel was preach'd to the Poor; The Christian Bishop must take the same Care, and as it was in the Apostle's Days, he will find it still, that the Poor make the greatest Haste into the Kingdom of Heaven.

5. The Bishop, or Presbyter, according to the Apostle's Rule, must be *of good Behaviour.*
And,

And, indeed, the best Christian is generally the most of a Gentleman : Christianity polishes the Manners better than all the modish Schools of modern Education. That Profession, where it is real and sincere, will admit of nothing rude, or disrespectful either to Superiors, to Equals, or to those beneath us. And a Bishop, or a Presbyter ought to be exemplary to the Flock, in giving Honour to whom Honour is due, in respecting every one according to the Station he is in, and by that means securing that Reverence which belongs to others according to their Degrees in the World, as well as magnifying his own Office. There is, indeed, a certain Plainness in Speech which becomes these Officers of Christ : They are to dissemble with none, they are to flatter none, and they are not to fear the Faces of Men. They must reprove Sin in the greatest with an undaunted Courage, and countenance Piety and Goodness in the meanest, with an impartial Tenderneſs. But all these things may be done with that Clearness of Spirit, that Modesty of Language, that insinuating, but humble Behaviour, that Meekness and Affability, and yet at the same time with that awful Countenance and Authority ; that the greatest may receive what they utter with a just Reverence and Submission, and the meanest Christians may not think themselves despis'd by their Pastors. It is by virtue of this Art of Decency, that some Persons may speak those things, and be commended, approved of, revered, and fear'd as Fathers for them ; when others speaking the same Words, nay, and it may be taking off the Edge of them, and softning them with Abundance of Nicety, shall be despis'd and laugh'd

laugh'd at for their Pains, and censur'd as saucy and impertinent by a judicious learned and noble Auditory. Thus some no sooner appear in the Pulpit, but, tho' they are utterly unknown, they strike an Awe upon the whole Congregation: They expect great things from their very Looks and Gesture; while others, as little known, appear contemptible at the first View, and can scarce procure a tolerable Attention to a weighty Message. So much Difference there is between Man and Man, and the same Actions meet with such different Entertainment, when they are done by Persons differently qualify'd. Much of this good Behaviour in a Bishop, or a Presbyter lies in suiting themselves to the Persons they are concern'd with. They ought to treat Princes, and Persons of the first Quality with due Submission, but without Servility; the Poor with a Fatherly Authority, but without Stiffness, or Insolence: They ought to treat those who are of meek and humble Spirits with Sweetness and Gentleness, but without Dissimulation; the Proud and Haughty with Vigour and Resolution, but without Vanity: The Docile and Tractable with all Frankness and Condescension, but without debasing their Character; the Stubborn and Obstinate with Rigour and Severity, but without Unmercifulness, or Inflexibility. Thus a Bishop, or Presbyter, who behaves himself well, *becomes all things to all Men, that by any means he may gain some*: He suits himself to all Tempers purely for their good; but never falls into either of the Extrems of Arrogance or Pusillanimity.

6. The Bishop, or Presbyter, according to the Apostle, must be *given to Hospitality*, i. e. He

He must be ready to give his Bread to the Hungry, his Drink to the Thirsty, and his Garments to the Naked : He must be ready to entertain the Wayfaring Stranger at his House, as *Abraham* and *Lot* entertain'd the Angels of old ; or as *Zaccheus* and *Matthew* feasted the Holy Jesus : He must show, by his extensive Bounty, how much of good Nature Christianity inspires Men with ; how it makes Men more humane, sociable, generous and like their Maker. It was to enable them to be thus hospitable, that God made so noble a Provision for his Priests under the *Mosaic* Law : And it was, that the Christian Priesthood might not fall short of that of the *Jews* in diffusive Goodness, that the eldest and most zealous Christians brought in their Offerings so largely to their Bishops, that there was enough to supply the Bishops that they might be hospitable, the Presbyters and Deacons that they might live comfortably, and the Poor that they might be sufficiently provided for. But, as those who in the Beginnings of the Church sold their Lands and brought the Money they were sold for, and laid it at the Apostles Feet ; that it might be dispos'd of to every Man according to his Necessity ; so these Offerings in the following Times were put into the Bishop's Hand, that he might make an equal Repartition of the Bounties of the Faithful. And when the Church began to change this more plentiful Uncertainty of arbitrary Offerings for a smaller, but sufficient, Certainty in Tithes and Lands, and other stated Perquisites ; the Church in a little time was so plentiful endow'd by the Care and Liberality of pious Princes, and other wealthy Christians ; that as the Bishops and Clergy
were

were to be Examples to Believers in Faith and all Christian Virtues ; so, especially they might be exemplary in their Hospitality, or their Readiness to receive and entertain all such as should make their Addresses to them, whether as Poor and in Necessity, or as Rich and able to contribute to the Necessities of others. This Hospitality made the ancient Christian Bishops admir'd by the unbelieving World : And that infamous Apostate *Julian* could not but approve of their Practice of it, and recommend it to his Heathen Priests for Imitation. This is a Qualification so generally expected in the Priests of the most High God ; that even those in our Nation, who were Enemies to the Government of our Church by Bishops, and sacrilegiously robb'd them of those Lands and Revenues settled upon them by their pious Predecessors ; yet could not forbear calling upon them to be hospitable, and charging them with Covetousness if they fail'd, tho' they had scarce enough left them to provide Bread for their numerous Families. But in spite of all the Malignity of those Sons of *Belial*, who have always long'd to be fingring the Revenues of our Establish'd Church ; we have had, and still have, among our Bishops and Presbyters, nay, and among our very Deacons, some noble and illustrious Examples of Primitive Christian Hospitality : And the Donations of our lawful Clergy to Works of Charity and Mercy, have in Proportion, abundantly exceeded the most generous Liberalities of the Laity. And whosoever of our Clergy forget that Duty incumbent upon them, according to their real Abilities, fail so far of that hospitable Temper
which

which the Apostle requires in them. But yet farther,

7. A Bishop, or Presbyter must be *apt to teach*; one who is very well instructed in the Doctrine of Christ himself, and then very communicative of what he has learnt to others. Hence it is that St. Paul gives that weighty Charge to Timothy, *Till I come, give attendance to Reading, to* 13, 14, *Exhortation, to Doctrine; Neglect not the Gift that* 15, 16, *is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery: Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all: Take heed unto thy self, and unto thy Doctrine, continue in them; for in doing this, thou shalt both save thy self, and those that hear thee.* Now diligent Reading, improving of his Gifts, whether ordinary or extraordinary, perpetual unintermitted Meditation and Diligence, were all the proper means which Timothy, as a Christian, could make use of to render him one capable of teaching others: And then his Attendance to Exhortation and Doctrine, his Endeavour to make his spiritual Improvements visible to all Men, his Continuance in Doctrine, are all so many Ways of doing what the other put him into a Capacity to do. Christians meet with so many Difficulties in matters of Faith, so many Doubts and Scruples in matters of Practice; They are set upon by so many Temptations, and are so generally overwhelm'd with Ignorance; that had not God appointed some particular Persons to make known all his Counsel to them; they would never be able to find the straight and narrow Way that leads to Heaven: And if the Persons appointed to that Work would not make use of those

those Talents entrusted with them, to instruct the Ignorant, to advise the Tempted, to resolve the Doubtful, and to explain matters of Faith to the Inquisitive ; then they are no Way apt to teach, but must of themselves either be very ignorant, or very ill-natured. That Bishop, or Presbyter, who is apt to teach, will lay hold upon all Opportunities to communicate God's Truth to others : He'll observe the Tempers and Constitutions of his Flock, as far as possible, and endeavour to find out their Capacities ; that he may not force Mysteries upon the Ignorant, or those of heavy Understandings ; nor teize or weary out understanding Christians with perpetual Repetition of Principles digested long before : But, as Opportunities serve, he'll suit his Doctrines to the meanest, as well as to the largest Capacities ; he'll condescend to give *Milk to Babes*, as well *strong Meat to Men* ; to instill the first Principles of Religion into Novices, and to satisfy the profound Enquiries of those who are come to a full Stature and Growth in Christ. The true Christian Presbyter, or Bishop will endeavour to reclaim and to inform the greatest of Men : And, if it may be, to set them right when they are wandering out of the Way. And he'll look after the Poor too, consider the Worth of their Souls, seek their Good, as much as the good of the greatest : He'll explain to them the Mysteries of the Gospel ; not overlook them with a supercilious Pride and Haughtiness ; but take all the Pains possible to satisfy all the sober and modest Enquiries of the meanest and most despicable Member of Christ, who is desirous to learn.

And

And thus we have done with *Positive* Qualifications which St. Paul requires in the lawful Teachers and Governors of the Church of Christ, viz. That they should be blameless, The Husbands of one Wife, vigilant, sober, of good Behaviour, given to Hospitality and apt to teach. We are now to examine,

2. What those *Negative* Qualifications are, which St. Paul requires to compleat the Character of a Teacher or Governor in the Church. And they are these.

1. A Bishop, or Presbyter Ordain'd for the Service of the Church, must not *be given to Wine*. It is a Fault in every Man to be so; but it is much more scandalous and detestable in those, who are in a particular Manner dedicated to the Service of God. If his Ministers are in such a Condition as not to be aware themselves of the approaching Day of Death, or Judgment; they must needs be very unfit to prepare others for the same thing. Take them under the Notion of *Shepherds*; they are not likely to take much Care for the folding, and feeding, and curing the Diseases of their Flocks, whose Heads are seldom cool, or who delight more in Wine than in that Business they are call'd to: Take them as *Watchmen*; they must needs be false to their Trust, which is to forewarn their People of every approaching Danger, when they are too Dim-sighted to discover those Dangers that threaten themselves. Take them as *Teachers*; they are ill qualify'd to instruct the Ignorant in the Ways of Virtue, who are Strangers to Temperance and Sobriety themselves. Take them as *Guides*; they will never lead others well, who have scarce Sense enough to direct themselves

Μὴ παρο-
ύς.

selves in the Way : And take them as *Governors* ; it is scarce probable that they should manage others prudently who have no Command over themselves. Indeed the Work of a Teacher and Governor in the Church of God is so weighty, and those ought to meditate so much, and to study so hard, who would discharge it well ; that they can have no Leisure to follow Wine, or strong Drink. And here we cannot but take notice how our truly Apostolical Church of *England* requires sober Conversation in Ministers, in these Terms : “ No Ecclesiastical Persons Canon. 7th “ shall at any time, other than for their honest “ Necessities, resort to any Taverns or Ale- “ houses ; neither shall they board or lodge in “ any such Places. They shall not give them- “ selves to Drinking or Riot, spending their “ Time idly by Day, or by Night, &c. But “ shall employ themselves in some honest Study “ or Exercise ; always doing the things which “ appertain to Honesty, and endeavouring to “ profit the Church of God ; having always in “ Mind that they ought to excel all others in “ Purity of Life, and should be Examples to the “ People to live well and Christianly, under pain “ of Ecclesiastical Censures, to be inflicted with “ Severity, according to the Qualities of their “ Offences.” And it would be well if all those who are lawfully call’d to serve at God’s Altars among us, would often think upon these things.

But the Word which we translate, *Given to Wine*, signifies more, viz. One who is wicked, or a gross Sinner, one injurious and affrontive to others, one apt to provoke, or to calumniate others : All the Vices of which such Persons are guilty, being the natural Consequences of In-
S temperance.

Παροινος,
ἀμαρτο-
λος, ὑβρι-
στις, λό-
δωρος.
Holsch.

Μὴ τὸ μέθυσον, ἀλλὰ
τὸν ὑβριστὴν, τὸν αὐ-
θάδη. Chrysoft. in
primam ad Timoth.
Homil. 10.

temperance. St. Chrysoftom likewise tells us, that "the Apostle's Word signifies not so much, one who is over-
"come with Wine, as a Person who
"is proud, apt to give Affronts, or
"quarrellsome." And it is very diffi-

cult for those who are given to Wine to avoid such unfociable, as well as unchristian Humours. It was well enough observ'd by Pontianus in

Διὰ τὸ οἶνον καὶ τὰς
μέθας καὶ τὰς μανίας
ἐστὶ δὲ καὶ τὰς παροινίας
γίνεσθαι. Athen. l. 10.

Athenæus, that "Drunkenness and
"Madness, and all manner of Extra-
"vagancies were the Effects of
"Wine." And he agrees exactly with
Solomon in his Observation. Who

Prov. 23. hath Woe? says he, Who hath Sorrow? Who hath
29, 30. Contentions? Who hath Babblings? Who hath Wounds
without Cause? Who hath Redness of Eyes? They
who tarry long at the Wine, they who go to seek
mixt Wine. And what an ugly Sight would it
be, to see one of the Ministers of Jesus Christ in
this Condition? Or with what Face could an
intemperate Bishop, (if any such there be) bring
the disorderly Members of Christ under the Rod
of Church Discipline? And how much of Im-
pudence is necessary to accomplish that Presby-
ter who should pass immediately from the Ta-
vern to the Pulpit? Or from hard Drinking
himself, to preach Purity, Temperance, Self-
denyal, and Mortification to his Auditory?

2. A Bishop, or Presbyter, must be *no Striker*.
Bishops and Presbyters are the Ministers of the
God of Peace, and ought to be ambitious of
that Blessing which belongs to Peace Makers.
They are indeed in a militant State, the Soldi-
2 Cor. 10. ers of Jesus Christ; And the Weapons they use
4, 5. are mighty through God to the pulling down of strong
holds,

holds; Casting down Imaginations, and every thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ. But the Weapons of their Warfare are not carnal. But they may use their spiritual Arms without ever drawing Sword. Hence I cannot defend *Zuinglius*, (tho' doubtless he was otherwise a great and a pious Man, and an excellent Instrument in God's Hand to carry on the Reformation,) for his appearing in a martial Posture in the Head of the *Swisse* Armies: And methinks, his being kill'd there, look'd like a Warning Piece to others that they should take up no Arms, ordinarily, against any thing but Sin and Wickedness. Therefore, when one of our *English* Kings had taken a *Bishop* Prisoner in the Field, and the *Pope* sent a peremptory Order to him to set his Son, the captive *Bishop*, free; the King sent the *Pope* the Armour in which that warlike *Bishop* was taken, with that tart Question, *Know now, whether this be* Gen.37.32. *thy Son's Coat, or no.* Which the *Pope*, (as zealous as he was for the Exemptions of the Clergy,) would not own, but left the Man of War to the Mercy of his Conqueror. Nay, we see how our Saviour reprov'd *St. Peter* for drawing his Sword, tho' it were in his Master's Defence, and to rescue him from the cruel Hands of his Enemies. Not but that a Minister of *Jesus Christ* may defend himself from a Thief, a Traitor, or a public Enemy; nay, and take the Life of the Aggressor too, if there be no other Way to save his own Life: For a Church Man ought no more to betray the Laws of his Country, (which he would do, if he did not endeavour to suppress Thieves, or Murderers to the

utmost of his Power,) than other Men : And upon the Invasion of an Enemy, every one, of what Calling soever, might lawfully make use of all the Force he could, to drive him off again. But such Exigences rarely happen. And therefore, as their general Business is to preach Peace to those who are near, and to those who are afar off ; as, under Persecution by lawful Powers, if any one smite them on one Cheek, they are to turn the other also ; as, in a State of Persecution, they ought not to resist Evil, but to imitate the great Captain of their Salvation, and to suffer quietly, as Sheep appointed to the Slaughter, when God calls them to it ; so they ought to teach the same Doctrine to all the Disciples, or Followers of Jesus Christ, and to be Examples of Quietness, Sobriety and Peace to all those who are under their Care and Jurisdiction. They ought not to be the Aggressors in any Contest, but to study diligently, and impartially to prevent Quarrels, and to maintain Peace and a good Understanding between all those who call themselves by the Name of Christ. For it looks as absurdly to see a Clergyman in a Fray, as to see Princes at Foot Ball, or Kings hold the Stirrop to their Subjects, or Inferiors : And where any are quarrellsome and apt to strike ; as it no Ways becomes them, so they lose that Reverence due to their Office, and grow ridiculous and odious to all those with whom they are concern'd.

3. A Bishop, or a Presbyter must not be *covetous or greedy of filthy Lucre*. True Faith gives Largeness of Heart, and disengages a Man from all the worldly Pleasures and Enjoyments which others are engaged in : Nay, it teaches them

them to despise and hate all the Riches and Interests of this present Life, when they stand in Competition with the Love of Christ Jesus. And if Faith ought to have that Influence upon every Member of the Christian Church, much more ought it to affect the *Bishops* and *Pastors* of his Flock. Those whom they are entrusted with to conduct in the Way to Heaven, ought to be their Riches, as the famous *Roman Lady Cornelia's* Children were her Jewels. All that they ought to covet, is to win Souls to Christ, and daily to add to the Number of such as shall be saved. But he, who is griping and covetous, can never be faithful in such an Employment, or indeed in any other. If the *Cares of the World*, and the *Deceitfulness of Riches* are apt to choke and stifle the good Seed of God's Word in the Hearts of common Hearers; they cannot but pervert in the Teachers, all that Care they ought to have to sow that Seed. It was Covetousness, or the Love of filthy and clandestine Lucre, which ruin'd *Ananias* and *Sapphira* in the Beginnings of Christianity: A little Money and a little Reputation falsely purchas'd, was such a Prize as tempted them to lye to the Holy Ghost, to lye, not to Men, but to God. Had not *Judas* been given to filthy Lucre, had he not been a Lover of Money more than a Lover of God; he could never have betray'd his Master, and have damn'd himself as he did. And had not *Gebazi* of old been tainted with this Vice; he had never entail'd *Naaman's* loathsome Leprosy upon himself and his Posterity for ever. But, that which is the Root of all Evil in itself, will always produce accursed Fruit in every Heart where it finds Admittance.

To be given to filthy Lucre, directly crosses that positive Qualification requir'd in a Bishop, that he should be *given to Hospitality*: For, tho' a generous Temper is the most likely to be attended with a Divine Blessing; and so, he who sows plentifully, may reap plentifully; yet it is hard to make Flesh and Blood have any Confidence in such Promises. The World generally lives more by Sense than by Faith: And the Teachers and Governors of the Church have their blind Sides as well as others, and may sink, as too many do, under the Temptations of glittering Gain. But in such, the Love of Mony is a Sin of the deepest Dye: They ought to reprove it in others, and therefore, certainly they ought to be Strangers to it themselves. The Apostle makes use of two Words to the same Purpose: The Bishop should not be *given to filthy Lucre*, and he should not be *a Lover of Mony*:

Μὴ ἀφροκέρδης· ἀφι-
λάργυρος· ἀίχροκέρδης
ἔστιν ἔχ' ὡς ἴνες ὑπε-
λήφασιν, ὃ καὶ τῶν μι-
κρῶν κερδῶν ἐφιέμενος,
ἀλλ' ὃ ἐκ πραγμάτων
αἰχρῶν καὶ λίαν αἰσίων
κέρδη συλλέγειν ἀνε-
χόρημος. Theodoret
in Loc.

One intimating that the Bishop, or Presbyter ought not to be carried away with an inordinate Fondness of Silver or Mony; and the other that he ought not to make use of any base, sordid, or unlawful Ways to accumulate it; as *Theodoret* teaches us. Hence the Clergy in our Estab-lish'd Church are forbidden to

give themselves to any base, or servile Labour. And they are forbidden, after being admitted into Holy Orders, "from thenceforth volunta-
"rily to relinquish the same, or to use themselves
"in the Course of their Lives as Lay-Men upon
Can. 75, "Pain of Excommunication." And the Canon
76. Law, so far as it is receiv'd in these Kingdoms, forbids Clergymen, upon this very Ground, turning

turning Merchants, and employing themselves, unnecessarily in secular Affairs; as in Farming, Grazing, or the like; and all this, because our Church would have her Clergy always loose from worldly Fetters, and to have nothing to draw them back when they are devoted to the Work of Heaven. *Oecumenius* carries the meaning of the Apostle's Words farther yet, "As if ^{ὡς περ- τοῖς κέρ- δεσ, καὶ ὅτι καὶ ὅτι ὅτι} all manner of worldly Gain, tho' in ordinary ^{καὶ ὅτι ὅτι} and lawful Ways, were forbidden to a Bishop:" ^{ὡς ὅτι ὅτι} Not that he supposes it unlawful for a Presbyter, or Bishop to be a Rich Man, or to be the lawful Heir of wealthy Predecessors, and to receive ^{ἐπισκόπων} and enjoy what descended rightly to them. *St. Ambrose of Milane, Paulinus of Nola, Nectarius of Constantinople*, were all great Men, Men of Quality, and wealthy enough: And thanks be to God, we have some such Bishops and Presbyters in our own Church at this Day. But that Writer supposes that, according to the Rules of the Catholic Church, the Teachers and Governors of it ought not to purchase Estates out of the Revenues of the Church, which they were to possess only for their own Lives; they being God's Propriety, and so much as remain'd over and above what was necessary for the comfortable Subsistence of the Clergy and their Families, being the proper Inheritance of the Poor. And, it may be, if this were but consider'd as much as it ought to be, the Mouths of those who are apt to exclaim more against any niggardly or ungenerous Action of a Clergyman, than of any other Man, would be effectually stop'd.

To conclude all, Bishops and Presbyters, according to the Apostle's Determination, ought to be no litigious Men, *no Brawlers*, but apter

to suffer wrong than to do it. They ought to be eminent for their Patience, or Moderation; for the Sweetness and Modesty of their Tempers; which they, as studying the Laws of God with more Intention of Mind, than others, were more likely than others to excel in. And *they ought to rule their own Houses well*, says the Apostle; Teaching us by those Words, that a due Exercise of sober Discipline in his own Family, and over his own Children, is a very good Evidence of a Man's Fitness for a more important Charge. For a Bishop is to remember that he is a Father in the Church too: And as we cannot reasonably expect that he should govern a Kingdom well, who has not Discretion enough to manage a petty Village; so he is never likely to order either a Diocese, or a Parish as he ought, who cannot keep such as are more immediately under his Eye in a due Subjection.

Having said thus much of the Qualifications requir'd by the Apostle, in the *Bishop* and the *Presbyter*, I need to add no more concerning the *Deacon*: Nothing being requir'd of him, but what I have spoke to sufficiently in the precedent Discourse. Only we are to observe, that all those admirable Qualities, thus requir'd in Bishops, Priests and Deacons, are not to be shortliv'd Gifts or Graces, or Qualities to be thrown off, and taken up again upon occasion; but they are to run thro' the whole Course of all their Lives. As they, when they have once put their Hands to the Plough of the Gospel, must not look back; so neither must they apostatize from their Engagements at their entring into Holy Orders, but must persevere in all these admirable Virtues, if they hope to receive a

Crown

Crown of Glory at their Master's Hand.

And now, from the whole of what has been said, in pursuance of that Proposition; that none ought to take upon them to teach or govern the Church of Christ, but such as are lawfully call'd to that Work; and from our particular Enquiry into the Names and Offices of those appointed to that Work by our Saviour and his Apostles; and from our Proofs of the Invalidity and Nullity of those Orders conferr'd by simple Presbyters among those of the Separation; from all these Premisses we may conclude,

That we are fairly rid of that newfangled Church Officer, call'd the *Lay*, or *Ruling Elder*: An Officer with whom our Presbyterians, (when they were rampant in the great Rebellion) made a mighty Noise, and could find plain Evidence for them in Scriptures, (which never give so much as the least Hint of any such Church Officer,) when they could not find in them any Footsteps of the Superiority of those who were of the Order of Bishops, to those who were of the Order of Presbyters, tho' it is so plain, that the whole Christian Church could see it in many Texts, for more than fifteen Hundred Years together. Of these Lay-Elders the

Assembly of Divines at Westminster tell us, that *Advice of*
 "As there were in the *Jewish Church*, Elders *Divines to*
 "of the People join'd with Priests and Levites *Lords and*
 "in the Government of the Church; So Christ, *Commons,*
 "who hath instituted a Government and Go- *concerning*
 "vernors Ecclesiastical in the Church, hath *Church Go-*
 "furnished some in his Church, beside the Mini- *vernment.*
 "sters of the Word, with Gifts for Government,
 "and with Commission to execute the same,
 "when call'd thereunto, who are to join with
 "the

“the Minister in the Government of the Church; which Officers Reform’d Churches commonly call *Elders*.” The Office of these Elders in the *Dutch Churches* is, “To join with

Munus Seniorum est, cum Verbi Ministris Gregi invigilare, 2. Ecclesie Membra invigilare, 3. Ægros consolari, 4. Scandala ad Consistoria deferre, 5. Cum Verbi Ministris de Scandalis judicare, & quantum poterat ex Ecclesia tollere. Harmon. Synod. Belgic. Cap. 30.

“the Ministers of the Word in watching over the Flock; To visit the Members of the Church; To comfort the Sick; to report Matters of Scandal to the Consistory; and to join with the Ministers of the Word in censuring matters of Scandal, and, as far as in them lies to remove them out of the Church.” I don’t find the

Dutch Synods taking much Pains to prove that these Lay-Elders among them are any Scripture Officers; and I observe that many Learned Men among them ascribe the appointing them meerly to Humane Prudence: And Mr. *Baxter* himself some where disclaims them. And I believe they are rarely to be found in any of our separating Congregations; tho’ their Preachers pretend to tread in the Steps of their Predecessors, and are very angry when we show them their Deviations. But Mr. *Baxter* himself thought there were few, if any, Assemblies of Church Ministers, since the Apostles Times, who were more eminent for their Learning, or Piety, than these Assembly Men were: These, therefore who look upon Lay-Elders as of Divine or Apostolical Institution, (which I take to be the same) and have their Opinion confirm’d by the Suffrage of so Pious and Learned an Assembly, ought by no means to lay them down, and then pretend to be more Apostolical than the Church of *England*.

These

These Lay-Elders, then, were, in the Assemblies Opinion, joint Partakers of the Power of the Keys with the Bishops and Presbyters of the Church, and had Authority, in conjunction with them, to examine, try, censure and determine in religious Disputes; and yet not to be Officers for their Lives, but like our Church-Wardens, only for a Year or two, and then as they were. Now some derive these Officers from the Seventy, appointed by *Moses* to administer Justice in smaller Causes to the People of *Israel*. *Numb. ii. 16.* But any one who looks into Scripture will find that those Officers were only concern'd in civil Matters, and meddled not at all with the Government of the *Jewish* Church, as a Church: And they were no more made Church Officers by the falling of the Spirit upon them, then King *Saul* was made a Pastor of the Church, when, after his being anointed King of *Israel*, the Spirit of God came upon him. Others find these Lay-Elders among those Presbyters, or Elders, (for so the Word signifies,) of whom we have been speaking hitherto: But our Presbyters were always solemnly Ordain'd with Fasting and Prayers, and Laying on of Hands, by the Apostles and their Successors; and that Priestly Character which they then receiv'd, and the Power arising from thence, never ceas'd but with their Lives. Others again, find them among the Deacons: But the Deacons, of whom the Scriptures take notice, were Ordain'd with the same Ceremonies and Solemnity as the Presbyters and Bishops; they had Authority to baptize, (which I dont find these Lay Presbyters ever pretended to;) and they never laid down their Offices but with their Lives. As for the *Elders who rule*

rule well, and the Elders, who not only ruled well, but *labour'd in the Word and Doctrine*, I have fully accounted for them before. And, upon the whole it appears, that the Institution of these Lay-Elders was only a late politic Device, to cajole the Multitude into Slavery; while they fancy themselves, like the Fly upon the Wheel, to raise a mighty Dust, and to have an extraordinary Interest in the Government of the Church.

But the *Westminster Assembly*, to justify their Position, that there were Elders of the People join'd with the Priests and Levites in the Government of the Jewish Church, refer themselves to the Practice of *Jehoshaphat*, one of the good Kings of *Judab*; of whom we are told, *In Jerusalem did Jehoshaphat set of the Levites and of the Priests, and of the Chief of the Fathers of Israel, for the Judgment of the Lord, and for Controversies when they return'd to Jerusalem*: But here; Not to observe, that Lay-Elders are seldom, or never chosen out of the chief of the Fathers of the People in foreign Churches: (and I my self remember one in *England*, who was one of the meanest of the Parish in his worldly Circumstances, and for his Qualifications could neither write nor read:) Not to observe this, the very following Words show us abundantly what Manner of Governors these were: For, says the Text, *Jehoshaphat charged them, saying, Thus shall ye do in the Fear of the Lord, faithfully and with a perfect Heart. And what Cause soever shall come to you of your Brethren that dwell in your Cities, between Blood and Blood, Law and Commandment, Statute and Judgment, ye shall even warn them that they trespass not against the Lord, and so Wrath come upon*

*Greswold
of Wroxhal
near War-
wick.*

you

you and upon your Brethren : This do and ye shall not trespass. Now all this was no more than our Judges are requir'd to do in their Circuits; and it proves, not that these chief of the Fathers were admitted into the Government of the Church, (for Controversies between Blood and Blood were not of Ecclesiastical Cognizance,) but that the Priests and Levites were admitted into the Government of the State, as indeed they were from the Beginning, by the Appointment of God himself. And this was no more than what has been practis'd in this Kingdom, where the Bishops were always of the King's great Council, and sat in Court Leets with the Judges of those Courts, and with the Judges at County Assizes; and where our Presbyters are frequently made Justices of the Peace. This Text of the Old Testament then can do them no Service.

Deut. 17.
8. 9, 10,
11, 12,
13. and
C. 21. 5.

In the New Testament the Assembly refer to St. Paul : The Words are these, *Such among us as have the Gift of Ministry, let us wait on our Ministry; or he who teacheth; on Teaching, or he that exhorteth, on Exhortation; He that giveth, let him do it with Simplicity; he that ruleth, with Diligence; he that sheweth Mercy, with Cheerfulness.* But how to find the Lay-Elder here I know not, unless we suppose that a Bishop, a Presbyter, or a Deacon, can neither minister, nor teach, nor exhort, nor give with Simplicity, nor rule diligently, nor shew mercy cheerfully, which would be ridiculous enough. Their other Proof is, where the Apostle among other Assistants to the Edification of the Church, reckons, *Helps, Governments.* But of these Helps, or Governments, lying only in the Hands of Lay-Elders, there is not one Word in that

Rom. 12.
7, 8.

1 Cor. 12.
28.

that Text. These Evidences then are too impertinent to deserve an elaborate Confutation: And so there is an End of Lay Ruling Elders. But,

See more
to the
same Pur-
pose in the
Act of U-
niformity.

2. From the foregoing Discourse we conclude, that the Outcries of our Nonconformists against *Re-ordination*, as it refers to the Laws of *England* concerning the Supply of Parochial Cures, are altogether groundless and unreasonable. The Law in this Case is laid down in the Act of Uniformity, and it is still, and God grant it always may be, unrepeal'd: And it is in these Words, " Provided always and be it enacted, that from and after the Feast of St. Bartholomew, which shall be in the Year of our Lord One Thousand Six Hundred sixty and two, no Person who now is incumbent, and in Possession of any Parsonage, Vicarage, or Benefice, and who is not already in Holy Orders by Episcopal Ordination, or shall not before the said Feast Day of St. Bartholomew be Ordain'd Priest, or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within the Kingdom of *England*, Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; but shall be utterly disabled, and, *Ipso Facto*, depriv'd of the same; and all his Ecclesiastical Promotions shall be void, as if he were naturally dead." Thus the Law determines, and in the Determination, never talks of any Persons being *Re-ordain'd* who had been Ordain'd before: But it supposes that such Persons as had not had Episcopal Ordination, had not been Ordain'd at all; and therefore, requires

quires that all beneficed Preachers should be Ordain'd Priests, or Deacons, according to the Episcopal Way; *i. e.* That they should be really Ordain'd before they were admitted to officiate in the Church. For if twenty Citizens, tho' of as high a Rank, as great Estates, as much Gravity and as much Learning as any Men in the World, should fast and pray, and lay their Hands upon me, upon Pretence of Ordaining me; I should not be a whit the more really a Priest, or Deacon, nor should I have a whit the more Authority to administer Sacraments for all that Pageantry. And I have abundantly prov'd before, that simple Presbyters, tho' their Age be never so great, or their Aspects never so venerable, have no more Authority to Ordain others to the same Office, than such Citizens have; that Orders conferr'd by them are actually null and void, and therefore that their Administration of Sacraments, and all their ministerial Actions are, *Ipsa Facto*, void, and of no Effect. And, tho' they fix the Name of Ordination upon that Action of theirs in which some Presbyters lay Hands upon others; that Name does not make those whom they lay Hands on to be lawful Priests, any more than *Quakers*, by calling themselves *Dissenting Protestants*, prove themselves to be *Christians*. And therefore, as for a lawful Priest to pour, or sprinkle Water upon a *Quaker in the Name of the Father, the Son, and the Holy Ghost*, would not be to *re-baptize* him; so for the lawful Bishops of the Church to confer Holy Orders upon beneficed Persons, and to make them Priests or Deacons, by the laying on of their Hands, is not to *Re-ordain*, but to *Ordain* them: The former being only a sham Action, such

such a one as confers no Power at all upon them. And this is certainly no more than what is incumbent upon all the spiritual Governors of the Church of Christ, that none may take upon them to preach, or administer Sacraments, but such as have been lawfully call'd to that Work.



C H A P. VI.

Objections against the former Doctrine. 1.

God's frequent sending Persons no way Ordain'd to preach the Gospel. Answ. That extraordinary Actions are no Precedents.

Rules not to be founded on two or three Examples. That the suppos'd Instances are real Mistakes.

2. It unchurches the foreign Reformers. Answ. We meddle not with them but look to our selves. That Truth must be more respected than their Interests. Their Case more particularly consider'd.

3. The Apostles no Diocesan Bishops, no Lords: Their Priests and Deacons invested with more Power. Answ. The Supposition only ground'd on Mistakes. Those clear'd.

4. The Roman Objection against the Forms of Ordination in the Church of England, briefly examin'd and refuted, and our Church justify'd.

Tit. i. 11. Whose mouths must be stopp'd.

WE are come to the Fourth and Last Particular promis'd to clear the Truth of our first general Proposition, viz. That none ought to take upon them to instruct, or govern the Church of God, but such as have a lawful

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Com-

Commission to that Purpose. And having sufficiently prov'd, that the only Persons who have a lawful Commission to that Purpose, are those whom our Church knows by the ancient and truly Apostolical Names of *Bishops, Priests* and *Deacons*; We are now to answer such *Objections* as have been rais'd by innovating Heads against this Assertion: And we shall do it with all Sincerity and Impartiality.

Obj. I.

It has been pleaded against the Necessity of any such Commission as we talk of, or of Ordination in general, that God has frequently made use of Persons who never were Ordain'd at all; and who therefore to be sure had no such Commission as we have been speaking of to publish the Truth, or to preach the Gospel to unconverted Nations; and yet He has bless'd their Endeavour in that Work with wonderful Success. So the little Captive *Israelitish Maid* was instrumental in the Conversion of *Naaman*, that valiant *Syrian General*. The *Samaritan Woman*, by her Discourse, brought many to believe in Christ. So it is not to be doubted but the Eunuch of *Candace*, Queen of *Meroes*, or as some think, of *Habessinia*, who was converted and baptiz'd into Christ by *Philip* the Deacon and Evangelist, freely imparted those Truths to his Countrymen, which he had been taught himself before. So a poor Female Slave converted the King and Queen of *Iberia* to Christianity; and the King and Queen being convinc'd, preach'd the same Gospel to others. So *Meropius* with *Frumenius* and *Aedesius*, tho' only Merchans, first preach'd the Gospel, as some think, to the *Habessinians*. And the great *Origen* preach'd to a Christian Congregation,

gation, in the Presence of *Alexander*, Bishop of *Jerusalem*, and of *Theoctistus* of *Cesarea*, before he had been Ordain'd. So that it appears from hence, that the Christian Church has not always been so nice in the Matter of giving Commissions to Church Teachers and Governors. And that the Fact is not so criminal for Persons to take the ministerial Office upon themselves, tho' they are no Way Ordain'd to that Office. And it will follow from these Instances just mention'd, that if it were no Crime in the first and eldest Ages of the Church for Men to preach the Gospel without any Commission at all; neither can it be useless or unlawful for them to do so now.

Now to this Plea and these Instances, I answer, That what God, or the Church may do in some extraordinary Cases, (as, for the Conversion of those who are at a great Distance, and have no other but such extraordinary means by which to come to the Knowledge of the Truth; or where the surprizing Abilities of the Person are sufficient to supersede all ordinary Methods of sending him;) these Instances are not to be drawn into ordinary Use, nor are they enough to encourage us to do, or to permit, the same things. God, we grant, can work as well without means as with means: And he can make those who are seemingly the most unfit, highly instrumental in procuring the greatest Good to Mankind. But tho' God can do so, it would be intolerable Presumption in Men, after he had appointed them particular Ways and Means by which to carry on the same Design, to leave God's Institutions, and unaccountably to try Experiments where the Events

Answer 1.

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of them are altogether out of their own Power. God by his own miraculous Power can raise a principal Apostle out of the unshaped Mass of a bloody Persecutor: He can infuse such Gifts of his Holy Spirit into Men, as shall, in one Moment, render them capable of the most important Undertakings. But meer Men can work no such Wonders: They can change the Hearts of none, nor illuminate their Understandings any farther than their Endeavours are seconded by God.

Matth. 14. And so *Peter* might walk upon the Sea, at the 28, 29. Command of his Master; but whoever should attempt the same thing without such an authentic Command as *Peter* had, would, without all Question be drown'd.

Answer 2. A few such Instances as are mention'd in the Objection, (And Ecclesiastical History affords very few, even by their Confession who take the greatest Pains to discover them;) A few such Instances, if they were rightly understood, are not enough to found a Rule of common Practice on. We can conclude nothing rationally from them all, but that some very extraordinary Exigencies may force the strictest Observers of Laws to dispense with the Rigour of them for a while. But those Laws don't lose any thing of their obliging Nature on other Oc-

Contra ho- casions for all that. We are went to say, *Every*
stem publi- *Man ought to take up Arms against a public*
cum quili- *Enemy:* And so against a publick Error, or Im-
bet Homo *piety.* Every Man who has any Zeal for Reli-
est Miles. gion, may and ought to oppose himself, according to that Measure of Understanding which God has given him: But every Man ought not from thence to take a License to turn Preacher. It was no Sin in *David* and his Com-
pany,

pany, on one particular Occasion, to eat of the *Shew-bread*, tho' it had been severely forbidden by God to any but his own Priests. Nor were the Priests under the *Mosaic* Law guilty of any Offence, tho' they broke the Sabbath every Week, by killing and offering Sacrifices, and by circumcising their Male Children, (if the Sabbath happened to be the eighth Day after their Birth,) As our Saviour himself justly al-
 leges against the superstitious *Scribes* and *Phari-*
sees. Yet, if any other had done the same things on that Day, they would have forfeited their Lives. So when *Hezekiah* first open'd the Doors of the Lord's House, after they had been long shut by careless, or wicked Princes; and when he began to offer Sacrifices to God, (a Duty which had for many Years been laid aside,) the Priests not having taken due Care to sanctify themselves according to the Prescriptions of the Law; the *Levites* were appointed to kill the Sacrifices, which was a Work forbidden them when they were first admitted to the Service of the Tabernacle. And again, when *Heze-*
kiah order'd the long intermitted Feast of the Passover to be solemnly kept; he, by a public Decree, commanded it should be kept in the *second* Month, tho' God himself, when he instituted it, had order'd it to be kept in the *first*; and yet in both these Cases *Hezekiah* was no Trespasser. But all these being single, and in themselves irregular Actions; are not to be imitated by private Persons. And in these singular Instances, the Law was not annull'd; but so soon as ever these Occasions were pass'd, it return'd to its full Force, and the Disobedient incurr'd the same Penalties as before. And how

Math. 12.
3, 4, 5.

2 Chron.
29. 34.

2 Chron.
30. 5.

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far soever these Instances might be urged as Precedents; they are of no Validity among our selves, where, since the whole Nation professes Christianity, Providence has been pleas'd to allow us Abundance of lawful Teachers and Governors; so that we need not either creep into Corners, or presumptuously enter upon the Priestly Office without a regular Call, nor, unless we are false to our selves, want any ordinary Means of Salvation.

Answer. 3. But to this Objection we reply farther, That we can allow of many things of the same Nature with these Instances, and yet prove that they are no Instances of any Trespas upon our general Proposition. It is the Duty of every Parent, or Master of a Family to instruct those who are under his Government, to inform them of the Truth, to explain the Will of God to them as well as he can; and the more diligent a Man in that Relation is, the better he acquits himself to God, and to his own Conscience. Nature itself makes every Man a Priest in his own Family, tho' he be not call'd to that Honour in public. So *Job*, tho' he was no Priest, yet did not go beyond his Duty, when he sanctify'd his Children, and offer'd Sacrifices for them according to their Number, that he might atone God's Anger in case any of them should have sinn'd, or cursed God in their Hearts. And all this was no more than what any *Jewish* Master or Parent might lawfully have done. But this Duty incumbent upon such Persons gave them no Power to take upon them as Priests among others, tho' others might have shown a great deal of Respect to them, and their Parts and Abilities might have been much

much greater than those of others in the same Relation. Hence we see, that when *Uzziab* went into the Temple of the Lord to burn Incense upon the Altar of Incense; the very Action is call'd *A lifting up of his Heart to his Destruction, and a Transgression against the Lord his God.* ^{2 Chron.} And *Azariah* the High-Priest, tho' *Uzziab* was both a good Man and his lawful Prince, yet withstood him, and told him, that it appertain'd not to him, but to the Priests, the Sons of *Aaron*, who were consecrated, to burn Incense. And God, who was displeas'd with the King's absurd Attempt, struck him immediately with a Leprosy, upon Account of which, he, as legally unclean, was thrust out from the Sanctuary, and continued a Leper to the Day of his Death.

Again, should I, or any other Person, be cast upon a foreign Shore, where all the Inhabitants are *Heathens* or Idolaters; without all question it would be lawful for me to endeavour to inform the People better, and, if possible, to bring them to a Sense of true Religion, tho' we were meer Lay-men. Nay, I must have very little Zeal for the Truth, if where the Matter is feizable, I should fail in my Charity to their Souls. So every Man living, according to his Capacity, may magnify the Name of his God, and publish among his Friends and Neighbours the great things which God has done for his Soul. These things we allow as practicable in our common Christian Conversation: And they are the proper Ways by which to maintain the Communion of Saints while we live here on Earth. But these are nothing to taking upon us to govern and instruct the Church, as it is the Body of Christ: And if we examine all

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the Instances in the Objection, we can deduce from thence no Argument at all to weaken our first Assertion.

Thus the Woman of *Samaria*, was far from pretending to be a Preacher: Those wondrous things which she had heard from, and seen in, the Holy Jesus were of such a Nature, that she could not forbear publishing them to the first she met with; and any Person who has made a Discovery of what's new or strange, is in pain to declare it, and ready to vent it in the first Company. It is usual to call those Women who made the first Discovery of our Lord's Resurrection, *Evangelists*; because they were the first Messengers who carried those glad Tidings to the Church. But the Women never took upon them the Character of Bishops, or Presbyters: But, as the Truth had been declar'd to them by the Ministry of Angels, so they were commanded, as competent Witnesses of what

Luke 24. 1,--12. they had seen and heard, to declare what they knew to be true to the Disciples. But every one who delivers an important Message faithfully, does not, by virtue of that Action, commence a Christian Priest; nor can he pretend to any Command or Authority over them to whom he delivers his Message. As for the Queen of *Ethiopia's* Eunuch, we cannot doubt but that, (as, according to the sacred Text, when

Acts 8. 39. he was converted and baptiz'd, *He went on his Way rejoicing*; so) he made many more Partakers of his Joy. Nor can we imagine, that the Spirit took such an extraordinary Method for the Eunuchs Conversion, but that he designed the Consequences of his Conversion to be extraordinary too. But all this notwithstanding, we
no

no where find that this Eunuch form'd a Church in Queen *Candaces* Country on his own Head; or that he took upon himself to baptize, or to administer the Lord's Supper, or to exercise Ecclesiastical Discipline in *Ethiopia*: But, as the most authentic Church Histories fix St. *Mark* the *Evangelist* in the Bishopric of *Alexandria*, and make St. *Matthias* exercise his Apostolical Office in the lower *Ethiopia*; so, according to that Method us'd by the Apostles in the Case of the Converts at *Samaria*, we may take it for granted, that one or both of those Disciples took care to send fit Officers to model the Church, and Ordain more Preachers to promote the Conversion of the *Ethiopians*.

We don't question the Truth of that Story, that a *Female Slave* was the first Instrument made use of by God, to give a beginning to Christianity in the Kingdom of *Iberia*. The Matter might happen so, as well as a little captive *Israelitish* Maid was a Mean to make *Naaman* the *Syrian* General, seek to the God of *Israel* for the Cure of his Leprosy. *Theodore*t gives us the Story of the Conversion of the *Iberians* thus; A Christian Woman being taken Prisoner by the *Iberians*, was still very constant in Prayer and Fasting; and God was pleas'd to bestow upon her, in her captive State, the Gift of Healing; by virtue of which Gift she perform'd several wonderful Cures. The Queen of *Iberia* labouring under a very dangerous Distemper, and having heard of the miraculous Cures done by this Captive, apply'd her self to her for Assistance; and the Slave happily cur'd the Distempers of her Body and of her Soul both together. But the King of *Iberia* being an Infidel for all this, there was such

*Theodore*t, *Hist.*
Eccles. Lib.
1. Cap. 24.
2 Kings 5.
3.

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such another Miracle shown upon him as had been upon St. Paul, when he was call'd from Heaven to the Apostleship, by which he too was made a Christian. But after all, as the Historian informs us, the King, by the Advice of this very Slave her self, sent an Ambassador to Constantine the Great, then Emperor of the Romans, to beg the Assistance of a Preacher. And Constantine complying with the King's pious Request, sent him a Man adorn'd with Faith and Knowledge, and of a Holy Life, and dignify'd with the Character of a Bishop, to publish, or preach the Knowledge of God to that Nation. And it was by this Man only that a Christian Church was found among the Iberians.

Ἄνδρα πρῶτον
καὶ ὁ σὺν
ἡσυχίᾳ βίω
κοιμῶν
καὶ
τῇ ἀρχῇ
ἐπορεύσας
ἐν τῷ ἱερῷ
καὶ τῷ
ἐθνὶ τῆς
θεογονίας
αὐτοῦ.

Necessitate
Præcepti.

Necessitate
Medii.

Here now, by the Way, we are to observe, that where God has brought any to the Knowledge of the Truth as it is in Christ Jesus; if they die in the Profession of that true Faith, tho' they are not under the immediate Care of lawful Pastors, and therefore can neither be baptiz'd according to Christ's Appointment, nor be Partakers of the Lord's Supper; yet they are true Members of the Catholic Church. For those Sacraments being necessary, only as they are commanded, or enjoin'd by Divine Authority; and consequently, not to be omitted, where they may be had, without great Sin; but not so indispensably necessary, that Salvation can not be attain'd without them, whether they are to be had or not; where they are not to be had, a sound Faith in Christ answers for all; and he who cannot be entred into the visible Church of Christ by Baptism, tho' he is never so willing, shall not be excluded from Heaven meerly for want of the outward Ceremony.

ny.

ny. But to proceed farther in examining the Instances.

The Ecclesiastical Historians tell us, that one *Meropius*, a Merchant of *Tyre*, was the first who brought the Knowledge of the Truth into *Habessinia*: And *Fruementius* and *Aedesius*, Men who were but Servants, endeavour'd to propagate the Doctrine of Christianity in the same Country; And yet none of them took too much upon themselves. For, as *Theodoret* informs us, *Fru-* Τῆς ἀρχι-
ἐπαρχίας
αὐτῶ χάρ-
ειος μετα-
δὲς, οἱς
τὴν τὴν ἐθ-
νικὴν ἐξέ-
πεμψε γα-
ργίαν.
mentius went as soon as possible to *Alexandria*; and declaring to the great *Athanasius*, then Bi- Theodo-
ret l. i. c.
shop there, how ready those *Habessinians* were 23.
to embrace the Gospel; *Athanasius* presently concluded that none was fitter to carry on the Work of their Conversion than *Fruementius* himself; and therefore he Ordain'd *Fruementius* a Bishop and sent him to preach to that Nation. And such indeed was the Care of the Catholic Bishops in those Days, that upon the News of any Probability of making Converts in any Country, they presently dispatch'd proper Ministers, *i. e.* Christian Bishops, to form and settle them into Christian Churches. As to the Story of *Origen*; Tho' *Alexander* and *Theoctistus*, two Bishops, defended his Preaching, tho' not yet Ordain'd, to *Demetrius*, who was Bishop of *Alexandria* at that time, and whose Catechist *Origen* was; yet *Demetrius* declar'd that such a thing had never been heard of before, that one, who was no Priest, should preach to a Christian Congregation in the Bishop's Presence. Yet, after all, what *Origen* did was only as a Candidate, or Probationer for Holy Orders; and accordingly he was soon after Ordain'd a Presbyter at *Cæsarea* by the Laying on of the Hands of the Bishops

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Euseb. shops of that Province, as we learn from *Euse-*
Hist. Eccl. bius. Upon the whole it appears, that none of
lib. 6. c. those Instances given in the Objection, signify
19. 23. any thing; but our Proposition stands firm and
 good still; *viz.* That none ought to take upon
 themselves to govern, or instruct the Christian
 Church, but those who are lawfully Ordain'd
 for that Work.

Objec. 2. It may be objected again, That if none but
 Bishops, Presbyters, and Deacons, as all subor-
 dinate one to another, are the lawful Ministers
 of Christ, and that no Church can be compleat-
 ly form'd without them, and that there can be
 no true Ordination of any to the Pastoral Of-
 fice, but that which is done by the Hands of
 Bishops, as of an Order superior to Priests, or
 Presbyters; then the Case of the *Reform'd*
Churches, as we call them, in *France, Holland,*
 and other Parts must be very hard: Since, by
 this Account, they seem to want their very Be-
 ing, or, as some express it, to be unchurch'd
 for want of lawful Teachers and Governors.
 Now to this.

Answer 1. I answer; It belongs not to us, nor do we
 take upon our selves to pass any Censure on
 our Brethren, or immediately to unchurch them,
 because, it may be, they concur not in all Sen-
 timents with our selves. It would be as unrea-
 sonable to do so, as for a Man who is rich and
 at Ease himself, to condemn his Neighbour be-
 cause he is in Trouble, and in very mean out-
 ward Circumstances. *The foreign Reform'd*
Churches are to stand or fall to their own Master,
 and not by any Mistake of our Judgments, if
 we, as not pretending to Infallibility, should
 be mistaken in the Case before us. Our Busi-
 ness

ness is to examine the Polity of the Christian Church, as deliver'd down to us in Scripture, and in the most authentic Records of Antiquity: Where we have done so, If others have not so clear Apprehensions of things as we have, it becomes us better to be thankful to Almighty God who has so happily satisfy'd us in Matters of that Importance, than to grow Censorious, or to pass a severe Sentence upon our Brethren. We may perhaps think our own first Reformers were a little faulty, when having resolv'd to reform themselves both in Doctrine and Government only according to the Primitive Pattern, they took no care to persuade others to follow the same Rule; or to convince them of the Reasonableness of their own Practice; which might have had a great Influence upon those abroad, who were resolv'd to clear themselves of *Popish* Superstition and Idolatry. Tho' the Difficulty and Multiplicity of their Business at home, and the Persecution soon rising against them, may be pleaded in their Defence: And that Pleasure they took in seeing so many throw off the *Doctrinal* Errors of the Church of Rome, might make them overlook Matters of Government and Discipline. As Matters now stand, while we censure not those Churches, we show our Charity and our Humility both together, and vindicate to our selves the best Marks of sincere Christianity. But I answer,

That if, in spite of all our Charity and Tender-Answer 2.ness for them, the Censure should fall heavily upon our Brethren of the Reformation; we cannot yet renounce those Truths of which we have the clearest Evidence in the World for their Sakes. That old Saying, "I love
"Plato,

Amicus "Plato, and I love *Socrates*, but I love Truth
Socrates, "better than either of them," ought to take
Amicus Place here. But that we may be as favourable
Plato, sed as possible to these Reform'd Churches who are
magis Ami- defective in the Matter of Church Government
ca Veritas. and Ordination; we must seriously consider,
 that where Church Officers cannot be appointed
 and consecrated, or Church Government ex-
 ercis'd according to Rule, without apparent
 Danger to all the known Professors of true Re-
 ligion in such or such a Place; we reasonably
 hope that God will have Mercy and not Sacri-
 fice. At the Beginning of the Reformation, the
 Princes of *Europe* had generally given them-
 selves up as Vassals to the usurping Bishops of
Rome: And tho' it pleas'd God that the Light
 of the Gospel, which had been so long obscured,
 should break out again in several Countries;
 yet the Princes and Governors of those Coun-
 tries, for the most part, continued wedded to
 their former Errors. Now Christianity in its
 pure Originals, never taught those who pro-
 fess'd it, to act any thing in Opposition to
 their lawful Superiors. And the late Reforma-
 tion, so far as it went upon the Principles of
 Primitive Christianity, produced the same pea-
 ceable Effects: And where ever it made any bet-
 ter Men, it made them better Subjects too.
 Hence, tho' it was not in the Power of any Po-
 tentate upon Earth to prevent the Entry of
 saving Truth into his Dominions; yet it was
 in their Power, (as it is in the Power of our
English Monarchs) to forbid their native
 Subjects to go out of their Kingdom without
 particular Leave, on any Pretence whatsoever.
 (And I confess I do not see, that where Subjects
 are

are permitted to embrace the Truth, and to live peaceably in the Profession of it ; any Pretence of Religion can dispense with them in trespassing upon such a Prohibition as in it self is not sinful.) Where any Christians have been in these Circumstances, we hope, not unreasonably, that God will not be severe upon those Deficiencies, which otherwise might be unpardonable.

To make this charitable Notion carry the greater Appearance of Probability ; we may look upon the State of *Israel*, when the twelve Tribes had been unhappily divided into *two Kingdoms* ; and when afterwards they were carried into a miserable Captivity from their native Country. And first we are to consider the Condition of those among the ten Tribes who continued faithful to God after they had been torn from the Family of *David*. It was the positive Command of God to all *Israel*, *Three times in a Year shall all thy Males appear before the Lord thy God in the Place which he shall chuse ; In the Feast of Unleaven'd Bread, in the Feast of Weeks, and in the Feast of Tabernacles: But when the Kingdom of Israel, as it was call'd from the greater Number of the revolting Tribes, was divided from that of Judah ; Obedience to this Law was suppos'd impracticable, there being necessarily so many Feuds and politic Jealousies between the two Kings. As for Jeroboam, he (as all Rebels and Usurpers generally are,) was so fearful of that intimate Correspondence between Judah and Ephraim which was like to grow from their frequent Interviews at the Temple in Jerusalem ; that to avoid the Danger, he fell into downright Idolatry. It was his politic Jealousy of this*

1 Kings
12. 27.

this which made him set up his Calves at *Dan* and *Bethel*: If this People go up to sacrifice in the House of the Lord at *Jerusalem*, says he, then shall the Heart of this People turn again unto their Lord, even unto *Rehoboam*, King of *Judah*, and they shall kill me, and go again to him. After that then, tho' the Priests and Levites, in the first Confusion of Affairs, retired out of all the revolted Tribes into the Coasts of *Judah* and *Benjamin*; And tho' again, after these, all such as set their Hearts to seek the Lord their God, left the same

2 Chron.

11. 13,

14, 16,

17.

corrupted Kingdom, and came up to *Jerusalem* to sacrifice to the Lord God of their Fathers, and so strengthened the State of *Rehoboam*; Yet the Ten Tribes had not so wholly forsaken the God of their Fathers, but that God himself declar'd to *Elijah*, when he complain'd of his being left alone, that He had still left him seven

1 Kings

19. 18.

Thousand in *Israel*, all the Knees which had not bow'd unto *Baal*, and the Mouths which had not kiss'd him. Now these seven *Thousand*, tho' they were not in a Condition to attend upon God at *Jerusalem* three times a Year, as he had commanded them, without offering themselves directly to Martyrdom; tho' they could not offer Sacrifices to God in that Place which he had chosen to fix his Name there; tho' they had no Priests among them to prepare, or offer any private Sacrifices to God for them; yet those faithful Souls, were, unquestionably, as precious in the Sight of God, as zealous for his Truth, and as capable of his Salvation, as those who enjoy'd all the necessary Circumstances and Ornaments of a regular and glorious Church in *Jerusalem*.

Again, those *Israelites* were engaged in the same Difficulties, during the Captivity of *Babylon*.

len. They were there for seventy Years together; *without an Altar, without a Priest, and without a Sacrifice*, as the Prophet informs us: Nor had they any means to mend their Condition, or to appear as a compleat Church, unless they would have made themselves Sacrifices to the Insolence of a barbarous Tyrant. Yet even in this destitute State, they were God's peculiar People still, and the Lot of his own Inheritance; and they maintain'd that Religion which they had been call'd to in that Captivity, which they had ingratelously Apostatiz'd from in their more prosperous Condition. And such as this we may suppose was the Case of those of the Reform'd Religion in *France*; where their Princes being averse to their Profession, and they not daring to go to foreign Bishops for Ordination, and being deny'd that Favour as Heretics by their own; they were forced to live under such Pastors as they could make among themselves, and so have not by that means forfeited their Title to Christianity. Nor, on the other hand, have they been so satisfy'd with their own Circumstances, but that several of the most thoughtful and learned Men among them have acknowledged the Apostolical Original and Excellency of Church Government by such Bishops as ours, and have seriously lamented the Want of it among themselves. As for those who might enjoy the Privilege of Episcopal Government, and yet refuse or slight it; tho' we may have a great deal of Charity for the passive Multitude; yet we can never produce Arguments of any Value to defend the Management of their Superiors. It seems to me to smell too rank of the Policy of *Jeroboam* before mention'd. And I

U

have

*Nobis non
licet esse
tam beatiss.*

have observ'd, that when Bishop *Carleton*, in a Discourse to the Synod of *Dort*, reflected upon their want of Bishops in the united Provinces, as a Principal Reason of that Schism then broken out among them; *Bogerman*, who was then President of the Synod, could not deny the Justice of that Bishop's Reflection, but only reply'd, "It is not in our Power to be so happy:" Which was a softer Way of acknowledging the defective Government of their Church.

But we must observe farther, that tho' a due Succession of lawfully Ordain'd Pastors is essential to the Being of the Catholic Church of Christ, and one of its principal Ornaments; yet, when we come to consider the particular Branches of that universal Church, we ought to remember, that tho' a Succession of Pastors in those very Places where an Apostle or some Apostolical Person govern'd the Churches, is a very desirable Circumstance; yet it is not a Circumstance indispensably necessary to the Welfare of the whole Church. Cities and Empires admit of mighty Alterations: Cities are often swallow'd up, deserted, or laid level with the Ground; and powerful Empires are not unfrequently ruin'd: And the Mother Churches by that mean may be translated from Place to Place, and yet Truth and Religion may survive still. So tho' the very Ruins of some of those Churches to whom St. *John* directs his Epistles in the beginning of the Book of the *Revelation*, are scarce to be discovered now; yet the Successors of the Apostles are still to be found in other Places with the same Commission and the same Authority.

Again,

Again, we must remember, that tho' a Succession of Officers is indispensably necessary to the Existence of the universal Church, and for the Performance of Christ's Promise to his Apostles, *That he would be with them always to the End of the World*; and that tho' those Questions of St. Paul were ground'd upon that Necessity, *How shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?* Tho' all imply'd in these Questions, and the foregoing Assertion be true; yet it may be the Lot of some whole Countries to be reduced to the Condition of the *Israelites* during their Captivity; or they may be without Sacrifice, Priest, or Altar, and yet the Doctrine of the Gospel, or true Religion, may be still kept alive among them. From hence then we must conclude, that an uninterrupted Succession of true and sound Doctrine, is the most essential of all other Successions to the being of particular Churches: And it is that without which the other two lose a great deal of their Use and Value. We will not question the Succession of the Bishops of *Rome*, (tho', upon their own Principles, we may do it well enough) but we will not question their Succession to some Person of the Apostolical Age; we will not question but that, in their Church, there has been a true and never interrupted Ordination of Bishops, Priests and Deacons, all those Officers which the Word of God requires for the Management of the Church: Yet while the Doctrine and Practice of that Church are so miserably deprav'd; tho' we may allow that Church to be a real Member of the Catholic Church still; we must

Rom. 10.
14, 15.

yet declare it to be a very unsound Member of that sacred Body. If among some other Christians, (so far as a right Faith in Christ, and a serious Endeavour to obey him according to the Prescriptions of the Gospel, can make them Christians,) if among them we find the Truth preach'd and propagated by such as have either had none at all, or no valid Ordination, where such Teachers and Governors as are lawfully Ordain'd, are not to be had; we cannot but set as great a Value upon sound Doctrine without lawful Preachers, as upon lawful Preachers without sound Doctrine. And we must assert at last too that a Body of Christians without lawful Pastors and Governors, or without the three Orders of Bishops, Presbyters and Deacons to manage it, is as imperfect, as a Body of Christians which has those Church Officers without Orthodox Doctrine and Practice, is an unsound Branch, or Member of the universal Church.

But the foreign Reform'd Churches which want our truly Apostolical Bishops, Presbyters, and Deacons, are far from condemning, or despising the Discipline and Government of the Establish'd Church of *England*. Here and there an ignorant Bigot may get into a Professor's Chair, and from thence make an impertinent Noise against Episcopacy: But the Men of Learning and Sense are much apter to envy than to censure our Constitution. And they seem in their Consistories to act in the Room of Bishops; as Commissioners of the Great Seal and Treasury have done sometimes among us, instead of a Lord Chancellor, or a Lord Treasurer. Their acting in the others Room does not alter the Nature of the Office, but they are always ready
to

to resign their Trust so soon as the Sovereign shall give those Commissions to a single Person. And I am ready to believe that few, or none who study Divinity among the foreign Reformers would be Nonconformists, should their Superiors think fit to set up Diocesan Episcopacy and make Bishops part of the legal Establishment of their National Churches. We, I am sure, are happy under that sacred Government, if we know when we are so; and God, I hope, will so far impart his Grace to us, that we shall never betray our Ecclesiastical Polity into the Hands of such as love either Anarchy, or Enthusiasm. But,

It is objected still, that supposing Bishops, *Object. 3.* Priests or Presbyters, and Deacons to be the only Officers appointed by Christ and his Apostles, for the Instruction and Government of his Church; yet this makes nothing for the Defence of the Establish'd Church of *England*, where those who bear the Names of Bishops, Priests and Deacons are of a very different Nature from those of the Apostolical Age. For the Apostles were neither *Diocesan Bishops*, nor *Lords* or *Barons*, and *Peers* of the Realms they liv'd in; and Presbyters, and Deacons in the Church of *England*, do not enjoy the same *Privileges* as those did in elder Times.

Now to this Objection I answer, that if we should grant it true that there is some Difference between the most ancient Church Government and ours; yet that Difference will appear such as can make no real Alteration in the Nature or Qualities of the Instructors and Governors. There is no particular Qualification which *St. Paul* requires in his Bishops, Presby-

ters, or Deacons; but the Church of *England*, as Establish'd by Law, requires the same of her Governors and Pastors. And the Rules and Canons of our Church are contriv'd, as far as possible, to answer the Prescriptions of that great Apostle, and to prevent the Intrusion of ill Men into any spiritual Employ among us. No doubt but there are frequent Failures in our Church in this Particular: And so there were under the Conduct of the Apostles themselves, and their Contemporaries; tho' they, by way of Prevention, had the peculiar Gift of discerning Spirits. There was a *Demas*, and *Hymeneus*, and *Philetus*, a *Phygellus* and *Hermogenes*, and a *Diotrephes* among them. And it has been observ'd, that those very Persons, who have cry'd out loudest against the Defects of our Clergy, either in their Doctrine, or their Manners; have been the most industrious, where it lay in their Power, to obtrude upon the Church by Force, (but under the Pretence of Law,) Persons wholly unqualify'd, and such as can bring nothing but Disgrace upon our Constitution. But the Imperfections, or Crimes of some among us, is no more to be imputed to the Defect of our Ecclesiastical Laws; than the Corruption and consequent Perverseness of Mankind is to be ascrib'd to the Weakness of the Laws of God, or Nature. And therefore tho' the Priests, in the Degeneracy of the *Jewish* State grew extreamly scandalous, and abominably wicked, in comparison with those Holy Men who had officiated in those Places in better Days: Yet as they were of the same Stock, and admitted to their sacred Employments in the same Manner, and observ'd still the same outward Rights and Ceremonies,

and

and the same Liturgy, or Order of Divine Service; they were still the same Order of Priests, and Partakers of the same Office and Holiness, tho' their personal Vices were odious both to God, and good Men. And as for those Officers in our Establish'd *English* Church, who trespass against God's and the Church's Prescriptions; Those who are the Enemies of our Church, are the most obliged to them above all others: For if it were not for their Folly and Wickedness, our Adversaries would have nothing to object against us, or to plead in their own Defence; and they know it well enough.

But they say the Apostles were no *Diocesan Bishops*: Let that be allow'd, *i. e.* That they were not confin'd to, or fix'd in any particular District to take care of all the neighbouring Churches: (For it can be true in no other Sense; since every Man in his Wits will acknowledge that they had several Presbyters and Deacons under them:) Allowing that Supposition then that the Apostles were not *Diocesan Bishops*; it is no manner of Prejudice to the Title of our own. For, when the World was to be reduced by the immediate Ministry of twelve or fourteen Men only; there was an inevitable Necessity, that they should be always travelling from Place to Place, and therefore they could not be fix'd for any considerable Time in one. But when the Multitude of Believers became very great, and the Sound of the Gospel was gone out into the Ends of the Earth, and Churches came to be settled in due Order, both for Government and Instruction in every Quarter; as the Apostles took care to Ordain Pastors proportionably numerous to the Encrease of the

Churches, so they settled them in particular Districts, as the Spirit directed them. Thus, those whom St. Paul sent for to *Miletus*, were settled in and about *Ephesus*: Those who were Ordain'd by *Titus*, were to continue in *Crete*: And others in other Places in the same Manner. As for the *Extent* of the *Jurisdiction* of our Bishops; tho' it be large, and limited by the Bounds of their Dioceses, of which some are much greater than others; yet every Man will confess that the Charge of the greatest *Archbishop*, or *Patriarch* in the World, was of right much inferior to that of the very least of the Apostles. Every one of them was really an Oecumenical, or Universal Bishop, and had the Government and Conversion of the whole World under his Care. But, as I observ'd before, it is not the Place of Residence, but the Power and Authority invested in the Person which makes the Bishop. Nor does the Number of Presbyters and Deacons who are subject to them, alter the Case. For those who have inveigh'd against our Episcopacy, and have enquir'd into Antiquity about the Matter, with the greatest Spite and Accuracy, have never found above one Bishop in one City, at one time, who could bear the Test: tho' such prodigious Cities, as *Rome*, *Antioch*, *Alexandria*, *Constantinople*, and others, could not but contain Abundance of particular Assemblies for Divine Worship, which afterwards came to be call'd Titles and Parishes, all which had one or more Presbyters and Deacons to take care of them; but who were all, necessarily under the Inspection and Government of that one Bishop. And the particular Diocess of *Theodoret*, Bishop of *Cyrus*,
(which

(which yet was none of the greatest in the World,) having no fewer than eight Hundred Parishs in it, proves beyond Exception, that the ancient Christian Bishops had as large Jurisdiction, as our Bishops have, and as considerable Numbers of Presbyters having the Cure of Souls, and of Deacons under them: And yet they were never charged in those Days, with deviating from Apostolical Rules and Examples on that Account.

But our Bishops have the Titles of *Lords* bestow'd upon them; and those swelling Titles are extream Eye-Sores to our humble and selfdenying Brethren of the Separation. But these Titles are only lawful Badges of the *Royal Favour*, as Kings and Emperors have made them one of the States of their several Realms, since the Sovereigns themselves took upon themselves the Name of Christians: Or, else they are Characters of *Honour* and *Respect* given them with regard to that paternal and pastoral Authority which they have, and ought to have among Christians, and which those who have any Reverence for their high Calling, and any Care of their own Souls, are always ready to give them. Thus *Obadiab*, tho' so great an Officer under the King of *Israel*, yet salutes *Elijah* with the Title of, *My Lord*: And the Sons of the Prophets at *Jericho* apply'd themselves to *Elisha* when he succeeded as a Prophet in *Elijah's* Room under the same Name. Thus several gave the Title of *Lord* to our Saviour; and he was so far from reproving them for so doing, that he tells his Disciples, that *When they call'd him Master and Lord, they said well*: And the Jailor when he was converted, express'd himself in the

John 13.
13.

Acts 16. the same kind of Language, *Sirs, or my Lords,*
 30. *what shall I do to be saved;* to Paul and his Companion. But still this Title, as given by Princes, is no inseparable Adjunct of the Episcopal Character. They will be Bishops and Pastors of the Flock of Christ, (at least those who are his Sheep indeed,) tho' Princes should turn them out of their Baronies, or exclude them from their Right of Peerage; or, tho' pretended Christians degenerating into Schismatics, Heretics, or Atheists should deny them that Reverence due to their Offices, or should persecute them with the utmost Fury of revengeful Irreligion.

Now let us weigh Matters in the Ballance of common Reason a little. Such a Man is consecrated a *Bishop*; his greatest Enemies confess that he is a Man of admirable Parts, of excellent Learning, of the sweetest and most obliging Temper in the World; He is compassionate and easy to all who differ from him in Opinion, to those who are in Error, and out of the Way; he is always ready to instruct them in the Spirit of Meekness, to restore them to that Church with all the Tenderness of a Father, from which they have unhappily alienated themselves; He is kind and open handed to all in Necessity, but especially to such as are of the Household of Faith; In short, he is a sincere Christian, a careful Pastor, a consummate Preacher, and a Pattern of a Holy and useful Life to all who know him: Well then, would it be just to have the less Esteem and Reverence for such a Bishop as I have describ'd, meerly because that Christian Prince, under whose Protection and Government he lives, confers *temporal* Honours and

and Revenues upon him, calls him up to *the House of Peers*, makes him an Officer in his Court, or a Member of his *Privy Council*; yet leaving him free at all times to attend upon his Pastoral Care, and look after the good Instruction and Government of his Diocess? He who is the Son of a Sovereign Prince, nay, of the greatest Monarch in the Universe, if he take upon himself the Office of a Bishop, a Presbyter, nay, even of a Deacon, is not a whit the less a *Prince* for having taken Holy Orders: And he who is a lawful and a faithful Minister of Jesus Christ, is not the less so for being possess'd of a *Temporal Barony*, or even of a *Sovereign Principality*: He lies indeed under greater Temptations to ill, and must exert the more vigorous Faith and Love, and Care and Vigilance to baffle the Tempter's Design; but at the same time he has the greater Power, and the more Opportunities of doing good, and his Example will have the greater Influence upon his People.

The Bishop who studies to be *Rich* in any thing but Grace and good Works, who aims at Wealth by griping and sinister Ways, and for the amassing of Money, neglects, or abuses his sacred Office, is, without Question, a great and grievous Sinner. A *Layman* would be guilty in the same, much more such a one whose Business it is to reconcile Sinners to his Master. But for one who comes afterwards to be a Bishop, to have been born to a great Estate, or for one who is a Bishop at present, to be rais'd to a great Estate by the Beneficence of his Superiors especially, was never yet look'd upon as a Sin that ever I heard of. Riches and Honour, as I granted before, are great Temptations to Sin;

Sin: But if other Men may attain to Heaven, notwithstanding such Encumbrances; nay, if the greatest Princes, and the wealthiest Persons in the World, are never shut out of Heaven but by their own Faults; methinks those Persons who do, or should understand the Use of temporal Blessings the best of any, should not be the only Creatures who should be unmann'd, or ruin'd by them. Nor can the Wealth, or Titles, or Interests of the greatest Bishop in Christendom, (if attain'd to only by lawful Ways) ever be any Prejudice to the Church of Christ, while he who has them, is a holy, learned, humble, charitable Person: Or, if he be an ill Man, while those who are his Partners in the same Episcopal Authority keep a strict Eye over him, and oblige him to a Submission to the Rules and Canons of the universal Church, or deprive him of the Liberty to exert his Episcopal Authority in any particular Diocese, and reduce him even in Case of Penitence, to a Lay Communion. But Episcopal Authority in the Hands of an ill Man, may do as much Mischief, while he passes unpunish'd, tho' he were but a *Boor*, or a *Beggar*; as it can do if he were a *Nobleman* or a *Prince*, since his spiritual Power would be still the same. It cannot, certainly be a greater Fault to be a Nobleman after Ordination than it was before. And *Nectarius*, Patriarch of *Constantinople*, *St. Ambrose*, Archbishop of *Milan*, *Paulinus*, Bishop of *Nola* in *Italy*, and others were taken from among the Nobility and Men of great Renown in their Generations.

As for the *Rights* and *Privileges* of *simple Presbyters* in our legally Establish'd Church, I cannot find what Privileges they had in the *Primitive*
times

times more than they enjoy at *Present* among us. They were always obliged to be subject to their own Bishops; they could do nothing in point of Discipline, any farther than was allow'd them by the Canons, (which were all made by the Bishops themselves,) without consulting their Bishops, and following their Directions. They were to be submissive to them, but not to be their Slaves: On which Reason they were call'd to be of Counsel to their Bishops, and to assist them in the Government of the Church. They had liberty to preach the Word of God, to administer both the Sacraments, and to put notorious Criminals from the Lord's Table. And, all these things our Presbyters do at this Day, and are entrusted with the Cure of Souls as the ancient Presbyters were, when and where the Bishop thinks fit, but always under the Regulation of the Laws of the Church and Kingdom. Our Presbyters are Assistants and Counsellors to their Bishops; they exercise several Jurisdictions under him; they help him to examine Candidates for Holy Orders, that they may inform the Bishop of their Fitness for that Honour they are call'd to; they join with the Bishop in laying on of Hands with them in the Act of Ordination; they baptize; they administer the Lord's Supper; they put by scandalous Persons, whom they can really prove to be such, from the Holy Table: In a Word, in every thing, (except Confirmation and Ordination by themselves, and their particular Character,) they are Bishops, and are the Persons out of whom the Bishops themselves are chosen, and are all capable of the same Character.

Our

Our *Deacons* in the Church of *England*, we grant, do not *serve Tables* at all, which was Part of the Business of those who were first Ordain'd to that Office. Our national Laws have now taken that Burthen off their Shoulders; and those who are sufficiently taken care of by Lay Officers, as they are Members of the State, need not to be provided for distinctly, as Members of the Church. If our *Deacons* were very eager, for returning to that Work of looking after, and distributing the Contributions of charitable Christians again: It would be enough to make the World think, that they loved to be fingring of the Mony, more than to have the Poor better provided for than they are at present. The Freedom of our *Deacons* from this Trouble, is so far from altering the original Design of their Institution; that it gives them fairer Opportunities to study God's Word, and to attend upon their Superiors, than they could otherwise have had: By which Studies they come to be fit in due Time for a good Degree in the Church of Christ. So that after all, our Holy Mother the Church of *England*, as by Law Establish'd, stands unblemish'd in her Reputation, and truly Apostolical, and untainted in her Doctrine and her Government.

Objeⁿ. 4.

We are attaqued at last by those of the *Church of Rome*, and their Charge amounts to this; that tho' we have among us Church Officers under the Characters of *Bishops*, *Presbyters*, and *Deacons*, which they acknowledge to be the Names of Apostolical Officers; yet the *Collation* of these Characters is not good. For, say they, the *first Liturgy* after the Reformation, in the Office of Ordering *Bishops*, *Priests*, and *Deacons*, never

ver directed the Bishop in the Act of laying on of Hands, to signify *what Office* the Candidates for Holy Orders were Ordain'd to, or for the Execution of which, the Holy Ghost was to be conferr'd upon them. Now that Particular being added to the Ordinal afterwards, as it is an open Acknowledgement of a former Omission; so it leaves a large Gap between such of our Officers as were canonically Ordain'd, and such as were not, to the utter Nullity of our Orders: For that Addition, afterwards made, was not enough to make good our former Defects. Thus for Instance, Tho' *Cranmer* himself might be canonically Ordain'd, and so might Ordain others regularly enough; yet those who were Ordain'd by him, or his fellow Bishops, when they Ordain'd *Matthew Parker* by the *Reform'd defective Ordinal* in the Beginning of *Queen Elizabeth's* Reign, could not confer the Episcopal Character upon *Parker*; the Form appointed being insufficient: And, consequently, those Ordain'd afterward by him were no true Deacons, Priests, or Bishops: For none can confer that Power upon another which they never had themselves; which being an undeniable Truth, the whole *English* Hierarchy of necessity falls to the Ground.

This Objection may appear plausible to those who are Friends to Ecclesiastical Antiquity, but have not examin'd it with that Care which is requisite in an Article upon which so much depends. To clear this Matter the better, therefore we say, *Answer.*

I. That those Persons who are not yet agreed among themselves in what the Essence of Orders lies, and therefore, for ought they know, may have

have no such things as true Church Officers among themselves; cannot reasonably cavil against our Method of Ordination as insufficient. Those who are forward to engage in a Controversy with others, ought first to agree among themselves about what the Subject of that Controversy shall be. But to silence these unreasonable Adversaries, who, provided they may but quarrel with our Church, care not whether they talk Sense, or Nonsense; we must consider, that the ancient Ordinals of the Church of Rome appointed nothing but the *Imposition of Hands* by the Bishops and their Presbyters, in conferring the Episcopal, Priestly, or Diaconal Character. Later Ages have added the Ceremony of exposing the *Chalice* with Wine, and the *Patin* with an Host upon it to the *Touch* of him who is to be consecrated a Priest, with

Accipe Potestatem offerre Sacrificium Deo, & missas celebrare tam pro vivis quam pro mortuis; in Nomine Domini. Amen.

these Words, "Take thou Power to offer Sacrifices to God, and to celebrate Masses both for the Living and for the Dead; In the Name of God. *Amen.*" And this last has almost jostled the ancient

Apostolical Ceremony out of Doors. Whence *Aquinas* fairly concludes that, "Since the prin-

Cum Principalis actus Sacerdotis sit Corpus & Sanguinem Christi consecrare; rectè in ipsa Calicis Datione sub certâ verborum Formâ imprimatur Sacerdotalis Character. Suppl. 9. 37. a. 5.

cipal Act of a Priest is to consecrate the Body and Blood of Christ; the Priestly Character is truly imprinted in the Delivery of the Patin and Chalice, with a particular Form of Words." And he proves his Conclusion by this Argument, that "It belongs to
the

the same Person to induce the
 Form, and to prepare the Matter
 immediately for that Form.
 Whence, in conferring Orders,
 the Bishop does two things: For,
 first, he prepares those for the
 receiving of Holy Orders who
 are to be Ordain'd; and then he
 gives the Power belonging to the
 Order. He prepares them both
 by instructing them in Matters
 concerning their Offices, and by
 doing something about them
 by which they may be fitted for the Recep-
 tion of Power: And this Preparation consists
 in three things, viz. In the Benediction, in
 the Imposition of Hands, and in the Unction.
 By the *Benediction* they are obliged to
 Divine Obedience, or to all the Duties of Di-
 vine Service; and therefore the Benediction
 is given to all: By *Imposition of Hands* is gi-
 ven the Fulness of Grace, by which they are
 adapted to that important Office; and there-
 fore only Deacons and Priests have Hands
 impos'd upon them, because to them belongs
 the Dispensation of Sacraments, tho' to the
 Priest as principal, to the other but as a
 Minister: But by the *Unction*, they are con-
 secrated to the Handling of a Sacrament, and
 therefore Unction is given only to the Priests,
 who touch the Body of Christ with their
 own Hands: And both the Chalice which
 contains the Blood, and the Patin which holds
 the Body of Christ are anointed. But the
 Collation of their Priestly Authority or
 Power,

Eiusdem est Formam ali-
 quam inducere & Mate-
 riam de proximo prepara-
 re ad Formam; unde Epis-
 copus, in collatione Ordini-
 um, duo facit; preparat
 enim Ordinandos ad Or-
 dinis Successionem, &
 Ordinis Potestatem tra-
 dit. Preparat quidem
 instruendo eos de proprio
 Officio, & aliquid circa
 eos operando, ut idonei
 sint ad Potestatem acci-
 piendam, &c. Aquin.
 Ibid.

“ Power, lies in delivering something to them;
 “ which belongs to their proper Work.”

But *Aquinas* himself brings this, among other
 Objections, against his former Conclusion, that

*Dominus dedit Discipu-
 lis Potestatem sacerdota-
 lem quando dixit, Acci-
 pite Spiritum Sanctum;
 Quorum Remisseritis
 Peccata, &c. Sed Spi-
 ritus Sanctus datur per
 manus Impositionem. Er-
 go, in ipsa manus Impo-
 sitione imprimitur Cha-
 racter Ordinis.*

*Resp. Dominus Discipu-
 lis dedit sacerdotalem
 Potestatem, quantum ad
 Principalem Actum, ante
 Passionem in Canâ; quan-
 do, Dixit accipite &
 manducate; unde sub-
 junxit, Hoc facite in
 meam commemoratio-
 nem. Sed post Resurre-
 ctionem dedit eis Pote-
 statem Sacerdotalem,
 quantum ad Actum Secun-
 diarium, qui est ligare &
 solvere. Ibid.*

“ Our Lord gave his Disciples the
 “ Sacerdotal, or Priestly Power,
 “ when he said, *Receive ye the Holy*
 “ *Ghost, whose Sins ye remit, they are*
 “ *remitted, &c.* And the Holy Ghost
 “ was given by laying on of Hands,
 “ and therefore the Character of
 “ Orders is imprinted by laying on
 “ of Hands.” This he endeavours to
 answer, but with Absurdity enough.
 “ Our Lord, says he, gave his Dis-
 “ ciples the Sacerdotal Power, as to
 “ its Principal Act in his Supper
 “ before his Passion, when he said
 “ *Take eat, and therefore he subjoin'd*
 “ *Do this in Remembrance of me.* But
 “ it was after his Resurrection that
 “ he conferr'd upon them Priestly
 “ Power as to its secondary, or in-
 “ ferior Act, *i. e.* As to the Power
 “ of *Binding and Loosing*, which was
 “ given, indeed, as in the Objecti-
 “ on alledged, by the Imposition of

“ Hands. But this Answer quite perverts the
 meaning of our Saviour's Words; For, *Take*
and Eat was not spoken with respect to the
Twelve only, but to all who should afterwards
 be brought to believe in Christ by their Mini-
 stry: And to show that the Church of *Rome* un-
 derstand it so as well as we, they give the Host
 or Wafer, which they call the Body of Christ,
 to the Laity, as well as to the Clergy, and the
 Blood

Blood too, if their Doctrin of Concomitancy would bear the Test. And *Aquinas* mistakes the Gospel History: For tho' St. *John* tells us that our Saviour conferr'd the Power of Binding *John 20: and Loosing* upon the Twelve after his Resurrection: Yet that was not an Action wholly new, but it was only a Confirmation of a former Grant, and that made to them even before the Institution of his Supper, as we may find *Mat. 18. 18.*

But not to bear too hard upon such ordinary Mistakes: The Decree of Pope *Eugenius* the Fourth, in the famous Council of *Florence*, is very positive in the Case For enumerating the Sacraments receiv'd by the *Roman* Church, and giving some account of their Nature for the Instruction of the *Armenians*, He tells them,

"The sixth Sacrament is that of
"Orders, whose Matter is That by
"the Touch of which the Order is
"conferr'd: As the Order of Priest
"by exposing the Chalice with Wine,
"and the Patin with Bread to the
"Touch of the Person to be Ordain'd;
"and the Form of Priesthood is that,
"Take thou Authority to offer Sacrifice,
"&c. To which Passage, *Bonus*
Merbesius, a late French School-man
gives a very trifling Answer, viz.
that "The Council of *Florence* did

Sextum Sacramentum est
Ordinis, cujus Materia
est Illud per cujus Tradi-
tionem confertur Ordo;
sicut Presbyteratus tra-
ditur per Calicis cum
Vino & Patina cum Pa-
ne porrectionem. Forma
Sacerdotii talis est,
Accipe Potestatem of-
ferendi, &c. Concil.
Gener. Lab. & Cos. Tom.
13. p. 538.

"not determine this Matter in a conciliary
"Way, or dogmatically, and as a Matter of
"Faith; but only as in an ordinary Way of
"Discourse, without declaring whether touch-
"ing the Patin and Chalice were the essential,
"or only the accidental Matter of Orders."
Wherein *Merbesius* forgets that *Eugenius*, in that

Decree makes the *Touch of the Vessels* to be the *Form* of Orders : And if the *Form* is that which gives the thing its *Essence* as such or such a thing ; then that which is the *Form* of Orders is *essential* and not purely *accidental* to them. And the Answer is no Way reconcileable to that which follows in the Conclusion of the Decree,

His omnibus explicatis, Armenorum Oratores Nomine suo & sui Patriarchæ, & omnium Armenorum, Hoc saluberrimum Synodale Decretum, cum omnibus suis Capitulis, Declarationibus, Definitionibus, Traditionibus, Præceptis & Statutis, omnemque Doctrinam in ipsâ descriptam, nec non quicquid tenet & docet sancta Sedes Apostolica & Ecclesia Romana, cum omni Devotione & Obedentiâ acceptant, suscipiunt & amplectuntur. Ibid. p. 540.

viz. " These things being thus explained ; The *Armenian* Orators " in their own Names, and in the " Name of their Patriarch, and of " all the *Armenians*, do, with all " Submission and Obedience, devoutly embrace this most wholesome Synodical Decree, with all its Canons, Declarations, Definitions, Traditions, Precepts and Statutes, with all that Doctrine laid down in it, and whatsoever else the Holy Apostolic See, and the *Roman* Church maintains and teaches." And to the same Purpose and almost in the same Words.

Cardinal Pool expresses himself in his

Determination concerning the Reducing of *England* to the *Roman* Communion.

But notwithstanding the positive Assertions of three such great Authorities ; others of the same *Roman* Communion have presumed to think otherwise of the Matter, and to fix the *Essence* of Ordination only in *Laying on of Hands* without any Regard to *Words* of any kind whatsoever. And they declare, that *Prayer and Laying on of Hands* are the only Catholic and Ancient Ceremonies used in the Collation of Holy Orders. So *Durandus*, giving us an Account of what constitutes

constitutes a Priest, assures us, that
 “ according to Canonical Tradition,
 “ on, when a Priest is Ordain’d,
 “ the Bishop, giving him his Blessing,
 “ sing, and laying that Hand with
 “ which he gave him the Blessing
 “ upon his Head, all the Priests
 “ then present lay their Hands on
 “ too by the Hands of the Bishop,
 “ and invoke the Holy Ghost: And
 “ that Imposition of Hands imports
 “ the Power of exercising the Gifts
 “ of the Holy Ghost.” In which
 Declaration, *Durandus* transcribes
 the *third Canon of the fourth Council of*
Carthage, and adds Strength to his own
 Assertion by so great and so ancient an Authority.
 It is true that he mentions afterward the
 Ceremony of touching the Patin and Chalice,
 but speaks of it only as an *additional Accident*,
 and not essential to Ordination.

“ Again, *Casalius*, another Popish
 “ Writer, tho’ in his Book concern-
 “ ing the ancient Rites of the Chri-
 “ stian Church, he positively deter-
 “ mines that Orders are one of
 “ the seven Sacraments; yet he never
 “ mentions *Touching* of the Vessels in
 “ the Collation of them, but only
 “ *Imposition of Hands*; Which Cere-
 “ mony confers Grace, and has its due Effects,
 “ as he proves from Scripture, tho’ he gives us
 “ *Aquinas* his Definition of that pretended Sa-
 “ crament. The *first Council at Cologne*, held in
 the Year 1536. teaches the same Doctrine, viz.
 “ That

Secundum Canonicam Traditionem, Pre byter cum ordinatur, Episcopo eum benedicente, & manum benedictoriam supra Caput ejus tenente, & omnes Presbyteri qui adsunt Manus suas juxta Manus Episcopi teneant supra Caput illius, Spiritum Sanctum invocantes; Quæ Manus Impositio Operum Sancti Spiritus Exercitationem significat. Durand. Rational. lib. 2. c. 10.

Ordo est Signaculum quoddam Ecclesie quo spiritualis Potestas traditur ordinato: Impositio autem Manuum confert Gratiam, & cum Effectu consistit. Casal. de vet Christian. Ritibus c. 26.

*Episcopi Munus in duobus
potissimum consistit; primo
in Impositione Manuum
quæ est Ordinum Ecclesi-
asticorum Collatio &
Institutio Ministrorum.*

*Impositio Manuum est
Ostium per quod intrant
qui Ecclesiarum Guber-
naculis admoventur.
Concil. Gener. Tom. 14.
p. 493.*

*In Collatione Ordinum,
quæ cum Impositione
Manuum, velut visibili
signo, traditur, doceant
Parochi, rite Ordinatis
Gratiam Divinitus con-
ferri, quæ ad Ecclesiasti-
ca Munera ritè & utili-
tèr exercenda, apti &
idonei efficiantur; & quæ
rata sint & efficacia,
quæ à ritè Ordinatis, in
Ecclesiâ juxta Christi &
Ecclesiæ Institutionem ge-
runtur, &c. Concil. T.
44. p. 675.*

“ That the Episcopal Office consists
“ chiefly in two things, the first is,
“ *Laying on of Hands*, which is the
“ Collation of Ecclesiastical Or-
“ ders, and the Institution of Mi-
“ nisters.” And afterwards, “ *Im-
“ position of Hands* is that Door by
“ which those are admitted, who
“ are rais’d to the Government of
“ the Church.” So the Council at
Mentz, Anno 1549. gives this Rule
with respect to the Matter before us.
“ Let the Parish Priests, say they,
“ teach their People that, in the
“ Collation of Holy Orders, which
“ are given by the *Imposition of Hands*
“ as the visible Sign, That Grace is
“ conferr’d by God upon those,
“ who are rightly Ordain’d, by
“ which they are made apt and fit
“ justly and profitably to execute
“ Offices in the Church; and by
“ virtue of which those Church
“ Matters which are managed by
“ Men lawfully Ordain’d, accord-
“ ing to the Institution of Christ
“ and his Church, are confirm’d and render’d
“ effectual: That this Grace does not belong
“ to the Person, but to the Office; and is ac-
“ comodated not to any Man’s private Benefit,
“ but to the public Benefit of the Church, and
“ therefore it is effectual in those who are right-
“ ly Ordain’d, be they good, or bad. And
“ therefore the Gifts of our Lord, tho’ given to
“ Ministers very differently qualify’d, are still
“ the same, always Good, and always Holy.
Which

Which Doctrin is sound and true, but not easily reconcileable to some darling Notions of the *Roman Church*. I need not add here the Sentiments of *Habertus* and *Goar*, the two learned Editors of the *Greek Euchology* and Pontifical: But I cannot well pass by the Judgment of *Merbſius*, before cited in the Case: For tho' he endeavours to maintain a kind of Neutrality; yet his Inclination to this Opinion appears plainly thro' all his Artifice. For he declares, that 'The Essence of Orders consists 'in *Laying on of Hands*.' For Proof of which he refers to several Texts of Scripture, several Determinations of Councils and Sayings of the *Greek Fathers*. But there is nothing more remarkable than what he cites out of *Maldonate*, a learned *Jesuit*, who plainly, and without mincing of the Matter, asserts, 'that in

'conferring Orders, *Imposition of Hands* is not to be look'd on as only an unnecessary Ceremony, but 'as an *Essential Part* of that Sacrament; and that this seems to him 'a necessary Article of the Catholic Faith. For which he offers these Reasons:

I. 'Because wherever the *Scripture* 'mentions Ordination, it expresses 'it by *Laying on of Hands*; and to 'him it seem'd a rash thing to leave 'Scripture, and to follow Chimera's, [i. e. Natural Reasons.

Impositio Manuum non est habenda tanquam Ceremonia non necessaria sive tanquam Pars Essentialis Sacramenti. Idque tenendum videtur Fide Catholica,

I. *Quia in Scriptura ubique fit mentio de Ordinatione, declaratur per Impositionem Manuum: & videtur mihi esse temerarium Scripturam deferere & consuetudini Chimeras, i. e. Rationes Naturales.*

2. Quia veterem Ecclesiam nunquam ordinasse sine Impositione Manuum ex omnibus Authoribus antiquis perspicuum est: De Traditione autem Calicis & Hostie nulla est apud ipsos mentio.

3. Quia videt nimis durum esse Ceremoniam, quam nobis perspicue & adant Apostolici, excludere à Natura Sacramenti. & inducere illam de qua nulla mentio fit in Scriptura.

4. Quia hoc est labefacere totum Sacramentum & Victoriā concedere Hæreticis: Nam si Impositio Manuum non est essentialis Ceremonia per quam hoc Sacramentum exhiberi debeat; non potest probari ex Scripturis, Ordinem esse Sacramentum. Merbes. Sum. Christ. de Sacram. Ord. Disp. sexta.

2. ' Because it is evident by all
' ancient Authors, that the *Primitive Church* Ordain'd none but
' by *Imposition of Hands*: But none
' of them mention any thing of
' *Touching* the Chalice, or the
' *Patin*.

3. ' Because it seems very absurd
' to exclude that Ceremony, which
' was unquestionably *Apostolical*, from
' the Essence of the Sacrament,
' and to introduce another never
' so much as mention'd in Scrip-
' ture.

4. ' Because this is to ruin the
' whole Sacrament, and to give up
' the Cause to the *Heretics*. For if
' *Imposition of Hands* be not that
' essential Ceremony by which this
' Sacrament ought to be exhibited;
' Orders can never be prov'd a Sa-
' crament by Scripture." And sup-
posing, as *Maldonate* does, that the
Matter of every Sacrament ought
to be determin'd in Scripture, he
urges it well enough, that the Cha-

lice and Patin not being taken notice of there;
that Ordinance, to which such unscriptural
Circumstances are made essential, can be no
Sacrament.

Now *Merbesius* takes this Opinion of *Maldonate*, to be more Catholic and Ancient, but
confesses the other to be the prevailing Opinion
at present. *Habertus* makes *Dominicus à Solo*, a
Spaniard, who was Confessor to *Charles* the
Fifth, and present at the Council of *Trent*, the
first

first Contriver of it. But he is mistaken, for both *Aquinas* and the Council of *Florence* maintain'd the same Absurdity, as I have shown before. *Merbesius* argues against it thus, 'If the

'Grace belonging to the Priestly Office be given by the Imposition of Hands; then doubtless that Imposition of Hands must constitute the Essence of the Order of Priesthood: But the first is true, therefore the last is true too." This Argument he strengthens by the Words of St. *Paul* to *Timothy*; from the Discourses of *Morinus* on the Subject; from the general Silence of all ancient Ritualists, and particularly, from the Silence of those of later Date, who mention, indeed, this ascetic Ceremony, but mention it only as *accidental*, and not as *essential* to Ordination. Nay, he draws in the Council of *Trent* itself as abetting his Opinion, by what those Fathers say concerning *Extreme*

Unction, viz. 'That Bishops, or Priests rightly Ordain'd by Bishops with the laying on of Hands of the Presbytery, are the only lawful Ministers of the Sacrament of extreme Unction. Thus we see how those of the *Roman Church*

disagree among themselves, as to that in which the Essence of Orders consists: By which, according to their own Authors, they are brought to this Dilemma; either to conclude that the Touch of the Vessels is of the Essence of Orders, and consequently, that Orders is no Sacrament; or else to grant that the Essence of Orders lies in the Imposition of Hands. And this Imposi-

Si per Manuum Impositionem datur Gratia Sacerdotis; illa ipsa Manuum Impositio Presbyteratus Essentiam proculdubio constituit: Atqui per Manuum Impositionem datur Gratia Sacerdotalis; Ergo--

2 Tim. 1. 6.

Legitimi istius Sacramenti Ministri sunt, aut Episcopi aut Presbyteri ab ipsis rite Ordinati, per Impositionem Manuum Presbyterii. Sess. 14. c. 3.

on of Hands the Legally Establish'd Church of *England* has retain'd ever since the Reformation, according to the Custom of the ancient universal Church; tho' she never took it for a Sacrament. Those therefore who condemn our Church as defective in an essential of Ordination, ought to agree first among themselves what is, and what is not essential, to Ordination.

*De Repub.
Ecclesiast.
lib. 2. c.
4. f. 19.*

We might here take notice of that ridiculous Conceit of some of the Parasitical Canonists of the Church of *Rome*, 'That the *Roman* Bishop has "that Plerophery of Power in himself; that he "can make a compleat Bishop, or Presbyter by "his own bare Word, without any Ceremony "at all. But this wild Notion is sufficiently expos'd by the Learned Archbishop of *Spalato*, as that which, among other Arguments, abundantly proves that Orders are no Sacrament, unless we can have a Sacrament without either Matter or Form belonging to it.

2. Seeing that our *English* Ordination is thus far Catholic and Canonical, Let us now consider, whether those Words made use of in our eldest Reform'd Ordinal, are not significant enough, and sufficient to confer the Character of a Bishop, a Priest, or a Deacon upon the Person to be Ordain'd? And here, that the Ordainers may satisfy all Persons fully what Office the Person Ordain'd is to be consecrated to; as in the Case of Deacons, so in that of Priests, the Archdeacon presents them to the Bishop with these Words, "Reverend Father in God, "I present to you these Persons to be admitted "to the Order of Priesthood." The Bishop declares to the whole Congregation then present; 'Good 'People, these be they whom we purpose; God 'willing, to receive this Day into the Holy Office

of Priesthood, &c. And after this, certainly, no Man in his Senses can doubt what Office it is which they are Ordain'd to. (And the same public Notice is given of what Office the Person on whom Hands are laid, is design'd for at the Consecration of a Bishop.) After these Preliminaries the Bishop, with the Priests then present, lay their Hands upon the Person's Head, and the Bishop speaks thus, 'Receive 'thou the Holy Ghost! Whose Sins thou dost 'remit they are remitted, and whose Sins thou 'dost retain they are retain'd; and be thou a 'a faithful Dispenser of the Word of God, and 'his Holy Sacraments in the Name of the Fa- 'ther, and of the Son, and of the Holy 'Ghost.' And as for a Bishop, the very Words with which *Matthew Parker* was consecrated Archbishop of *Canterbury* were these, "Take

'the Holy Ghost, and remember
'that thou stir up the Grace of
'God which is in thee by the Imposi-
'tion of Hands, for God hath not
'given us the Spirit of Fear, but of
'Power and Love and Soberness."

*Vide Regist. Cantuar. ad
Calcem Operum Bram-
halli Episcopi Armachani
ex Autographo publicat.*

If now the Imitation of the Apostles themselves, or following their Pattern in Collation of Orders be authentic and valid; Nothing can come nearer to that, which Scriptures tell us of them, than these Words in the Consecration of a Bishop. Nor is there any thing more agreeable to the Practice of our Saviour himself when he gave his Disciples their Commission, than those appointed to be used at the Consecration of a Priest. And where Notice is given so very publicly to the Congregation of what Office the Ordain'd Person is call'd to; tho' some Words may be repeated to the same Purpose

in our Book of Ordination review'd; yet there could be no such Necessity of those Words, as that the Want of them should at all invalidate the Ordinance. And tho' we have no Account of any particular Words appointed by our Saviour for that Occasion; (which proves that Orders are not a Sacrament,) yet we are assur'd that it was the most ancient and approv'd Opinion in the Church of *Rome* itself, that not the Form of Words used, but the *Imposition of the Hands* of the Bishop was of the Essence of Ordination.

But whatever our Condition may be in this Parricular, certainly those of the Church of *Rome*, who are our Accusers, must be exact even to the smallest Punctilio in the Matter of Ordination. A Man would think so indeed: Yet if we look into their latest and most correct Pontificals we shall find they do no more than we: It may be, not so much. I shall only instance in their *Rubric* for the Ordering of Priests,

Archidiaconus præsentat Ordinandos Pontifici dicens, Reverendissime Pater postulat sancta Mater Ecclesia Catholica, ut his præsentibus Diaconos ad Onus Presbyterii Ordinatis. Quorum Meritis Archidiacono testimonium exhibente, Pontifex denunciat Clero & Populo, dicens, Quoniam Fratres charissimi, &c. & postea; Horum siquidem Diaconorum in Presbyteros Ordinandorum auxiliante Domino, &c.

according to which, the Archdeacon presents those who are to be Ordain'd to the Bishop with these Words; 'Most Reverend Father, 'our Holy Mother the Catholic 'Church requires that you should 'Ordain these Deacons here presented to the Burden of the Priesthood.' The Archdeacon then having given Testimony to their Merits, the Bishop declares to the People at large, his Design to promote these Deacons so presented, to the Office of Priesthood, and requires the Testimony of the People

to their Conversation, &c. Then having given an Exhortation to the Persons coming to be Ordain'd, 'all of them stand up, 'and those intending to be Ordain'd, kneel down successively 'by two and two before the Bishop. 'The Bishop standing before his 'Fald-stool with his Mitre on his 'Head, without any Prayer or Anthem premised, lays both his 'Hands successively upon the Head 'of every one of them without 'speaking a Word: After him, all 'the Priests who are present do the 'same: Which being done, the Bishop and the Priests together lay 'Hands on them, and the Bishop 'standing, exhorts the People to 'pray to God to send his manifold 'Gifts upon those whom he has 'now call'd to the Priestly Office. (which very Expression intimates that they have already receiv'd the Priestly Character,) and then the Prayer follows to the same Purpose. After several other Ceremonies and Prayers, 'the Bishop anoints their 'Hands, and one of his Attendants 'having ty'd them together with a 'Linnen Fillet; he holds out to 'them the Chalice with some Wine 'and Water in it, and the Patin 'with an Hoast upon it, which they 'take between their fore and middle Fingers, and touch the Bowl 'of the Chalice and the Patine at 'the

Posthac, surgunt omnes; & Ordinandis coram Pontifice, binis & binis, successivè genu flectentibus, Pontifex stans ante Faldistorium suum cum Mitrà, & nullâ Oratione nulloque Cantu præmissis, imponit simul utramque Manum super Caput cujuslibet ordinandi successivè, nihil dicens; Idemque faciunt postea omnes Sacerdotes qui adsunt. Quo facto tam Pontifex quam Sacerdotes tenent Manus dexterâs extensas super illos & Pontifex stans dicit, Oremus Fratres charissimi, &c. (Et postea precatur, Exaudi nos quesumus Domine Deus noster, &c.) ut super hos famulos suos quos ad Presbyterii Munus elegit, cœlestia Dona multiplicet, &c.

Tum Pontifex claudit & inungit Manus cuilibet successivè, quas sic consecratas aliquis Ministrorum Pontificis albo Panniculo lineo simul, viz. Dextram super Sinistram alligat. Omnium manibus unctis & consecratis, Pontifex tradit cuilibet successivè calicem cum Vino & Aquâ, & Patenam superpositam cum Hostiâ; & ipsi illam accipiunt

‘cipiunt inter Indices & medios Digitos, & Cupam Calicis & Patinam simul tangunt, Pontifice singulis dicente. Accipe Potestatem, &c.

the Altar, they make the Confession of their Faith in the Words of the Apostle's Creed.

Quo finito Pontifex cum Mitra sedens super Faldistorium ante medium altaris, imponit ambas Manus super Capita singulorum coram eo genu flectentium, dicens cuilibet. Accipe Spiritum Sanctum! Quorum remiseris Peccata remittuntur, & quorum retinueris, retenta sunt. Pontifical. Roman. in Ordinatione Presbyteri.

‘ the same Time; Then the Bishop ‘ uses these Words: ‘ Take thou ‘ Authority to offer Sacrifice, &c. Then Mass is celebrated, and the Persons Ordain'd communicate only in one kind; and standing before When they have done this, the Bishop sitting upon his Fald-stool with his Mitre on his Head, before the Middle of the Altar, they kneel down before him, and he lays his Hand upon every one of their Heads, and says to every one of them, ‘ Receive the Holy Ghost! ‘ Whose Sins thou remittest they are ‘ remitted, &c. These are the most considerable Circumstances which occur in the Ordination of a Priest, or Presbyter in the *Roman Ordinal*:

In all which, if the *Laying on of Hands* only imprint the Priestly Character, and the *Touching* of the Vessels be only a Novel and adventitious Ceremony; then it follows evidently, that the Bishops in the Church of *Rome*, when they confer Holy Orders, do no more declare what Particular Office that laying on of Hands, which they use, relates to, than the Church of *England* does in her eldest Rituals since the Reformation.

But, if we look into Matters more carefully, we shall find them really much more defective than they fancy ours to be. We see that, in the *Roman Rubric*, the Bishop lays his Hands on the Persons ordain'd three several Times; and at the first Time uses no Form of Words at all: And

And yet, it is the Opinion of the forecited *Merbesius*, that 'That first silent Imposition of Hands, confers the Priestly Character, which he proves by the Apostle's Words, *stir up the Gift which is in thee, which was given thee by Prophecy, and by the Laying on of the Hands of the Presbytery*. Where the Apostle resolves Orders into that single Action of *Laying on of Hands*. After this *Merbesius* informing us how generally his Opinion was

receiv'd, formally concludes, 'There-fore the Persons Ordain'd are made Priests by that first Imposition of the Hands of the Bishop. For it is certain they are neither made Priests by the second laying on of his Hands, (the Exhortation annex'd to which, supposes them to be Priests already, as I observ'd before:) Nor yet are they made Priests by the third Imposition of Hands, which is only us'd in the Conclusion of the Ordinance. From all which, it is more than probable, that, let our Office of Ordering Bishops, Priests and Deacons in the Establish'd Church of *England* be never so imperfect; yet, while we use some Words in the very Act of Laying on of Hands, and those very authentic and pertinent, and those of the Church of *Rome* use no Words at all; Ordination in our Church is much more compleat than it is in theirs, who lay Hands indeed on the Persons Ordain'd, but declare nothing at all of their Reason for so doing, or their Meaning in it.

Ista igitur Prima Manuum Impositio ea est per quam Sacerdotes efficiuntur; cum neque per secundam Manuum Impositionem fiant Presbyteri, ut vidimus; Nec per tertiam, cum illa in fine Ordinationis facituri solet. De Sacris Ordinibus, Dissert. 6. q. 52.

Those

Προσέκειται ὁ χειρο-
νέμμος καὶ σφραγίζεται
τρίτον τὴν κεφαλὴν παρ'
αὐτῶ καὶ ῥέουσας τὸ μέτω-
πον τῇ ἀγίᾳ τραπεζῇ,
κλίνει, καὶ ἀμφω τὰ ῥόνα-
λα ἐπὶ τῆς κρηπίδος, καὶ
ἐκφωνῶντος τοῦ μεγάλου
χαριστοφύλακος, προχω-
ρῶν· ἐνθὺς ἐκφωνεῖ ὁ
Πατριάρχης οἰς ἐπίσκοπον
πάντων, ἔχων καὶ τὴν
δεξιὰν χεῖρα ἐπάνω
κειμένου τῇ κεφαλῇ
αὐτοῦ, Ἡ θεῖα χάρις ἡ
πάντοτε τὰ ἀδελφὴν θη-
ραπεία καὶ τὰ ἐλλεί-
ποντα ἀναπληρῶσαι, προ-
χειρίζεται τῷ δεῖνα τῷ
εὐλαβέστατον διάκονον
εἰς πρεσβύτερον· Εὐξώ-
μεθα ἡν ὑπὲρ αὐτοῦ,
ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ
χάρις τοῦ παναγίου Πνεύ-
ματος. καὶ λέγουσι πάντες
τὸ Κύριε ἐλέησον, τρεῖς·
πάλιν ἐν σφραγίσας
αὐτὸν τρεῖς, καὶ τὴν χεῖρα
ἔχων ἐπικειμένῳ αὐτῷ
τῇ κεφαλῇ τοῦ διακόνου
ἐπιτονος, δεηδῶμεν, ἐ-
πεύχεται ὁ Πατριάρ-
χος, καὶ λέγει τὴν εὐ-
χὴν ταύτην μουσικῶς, Ὁ
Θεὸς ἀναρχὸς καὶ ἀτε-
λεύητος, &c. Pontifi-
cal. Grac. de Consec.
Presbyt.

3. Those of Rome cannot justly charge our Office and Manner of Ordination in the Establish'd Church of England as defective, or invalid, because the greatest Bigots of their Communion never charge those of the Greek Church (tho' they generally look upon them as Schismatics) with any want of a lawful Priesthood. And yet the Greek Rituals are at least as defective as ours. In the Greek Church, when they ordain one Priest, who was only in Deacon's Orders before, they bring him before the Bishop, or Patriarch, according to Order; then the Patriarch makes the sign of the Cross over his Head three Times; then he fixes his Eyes on the Holy Table and kneels on the Steps on both Knees. And the Chancellor calls aloud, *Silence!* Then the Patriarch holding his Right Hand upon the Deacon's Head, says aloud, so as that all may hear, 'The Divine Grace which always strengthens those things that are weak, and perfects what is defective, promotes N. N. the most Reverend Deacon to be a Priest; let us, therefore pray for him, that the Grace of the All-Holy Spirit may descend upon him.' Then again, signing him three times, and laying his Hand upon his Head, When the Deacon has said, 'Let us pray.' The Patriarch, or Bishop repeats that Prayer softly.
O God,

O God, who art without Beginning and without End, &c. After this follow the general Intercessions; which being ended, or during the Time of rehearsing them, the Patriarch laying his Hand again upon his Head as before, prays to God to fill him with the Gifts of his Holy Spirit, that he may be capable of performing duly all things belonging to his Function. I need not insist upon the following Ceremonies, because the Person Ordain'd has receiv'd his Character before. And here it is to be observ'd, that the *Greek Church* assigns the Office conferr'd no other Way than as our Establish'd Church of *England* does; i. e. than by giving notice openly to the People to what Order the Person now Consecrated is rais'd, without mentioning it in the Words of Consecration. But the *Greek Church* differs very much from the Church of *Rome*, in the Form of Words us'd on that Occasion. Which shews that the *Greeks* do not think any Form of Words at all to be necessary when the Bishop lays his Hand on the Person Ordain'd: And, consequently, that they do not think Orders to be a Sacrament in a strict Sense, or as we take Baptism and the Lord's Supper to be Sacraments.

Yet *Habertus* who has publish'd this *Greek Ordinal*, is so far from supposing that there is any Deficiency in the *Greek Church* in this Matter; that, in effect, he charges the Church of *Rome*, with Innovation. For he tells us, that the Words now us'd upon touching of the Vessels, are rather built upon oral Tradition, than upon the Authority of any good Writers. And for this he refers to the Testimony of several of the most Eminent of the *Greek Fathers* given to the

Y

present

Traditionis potius quam Scriptorum Auctoritate constat. Ibid. Obs. 1.

present Formulary as being us'd originally in their Church. He observes that the Church of Rome never objected any thing against the Greek Rituals in the Council of Florence: He

χειροτονία, χειροθεσία,
χειρῶν ἐπιθεσις, χει-
ροπεπιθεσία.

shows that Ordination and Laying on of Hands, when they are apply'd to Men entring into Holy

Orders, signify the same thing; That in the Greek Ecclesiastical Writers, all those Words which signify originally *Laying on of Hands*, are us'd promiscuously for *Ordination*: He alleges,

Ἡ τῆς ἱερωτικῆς χει-
ρὸς ἐπιθεσις τὴν ἐξ ἑν
καὶ δυνάμιν ἱερατικὴν
δωρεῖται.--

that of the false *Dionysius*, ' That the Imposition of the Hands of the Bishop gives both the Character and Authority of a Priest; and he gives us such an Instance of the

' Indulgence of the *Roman* See to those of the
' *Greek* Communion in *Italy*, as proves, either
' that those of *Rome* are fully satisfy'd of the Va-
' lidity of Orders in the *Greek* Church, or else,
' that they very little regard what becomes of
' the Souls of those poor Christians.

The Decree of *Urban* the Eighth, with Respcct to them, but the other Day, was this;

Curet Protector, ut Græ-
cus aliquis ex Oriente
Ritu Græco Consecra-
tus Episcopus Romæ sit;
ad Divina Officia atque
Ordinationes Ritu Græ-
co peragendas, qui quæ
ad Ceremonias & Ritus
Orientalis Ecclesiæ faci-
unt, docere Alumnos
possit, & ipse per omnia
servet. Jurent quoque
Italo-Græci Statum Ec-
clesiasticum, ac sacros
Ordines

' Let the Protector of the *Greek* Na-
' tion procure, that some *Eastern*
' Bishop, Consecrated after the
' *Greek* Manner, may reside at *Rome*,
' that he may perform Divine Of-
' fices there, and may Ordain ac-
' cording to the *Grecian* Rites, and
' may be able to teach Novices those
' things which belong to the Rites
' and Ceremonies of the *Eastern*
' Church, and may observe them
' exactly himself. And let the
Greeks,

'Greeks, living in Italy, swear so-
'lemnly to take the Ecclesiastical
'Life and Holy Orders upon them
'according to the Manner of the
'Greeks, as far as the Order of

*Ordines usque ad Pres-
byteratum Ritu Græco
suscepturos; quandoque
ubi superioribus visum
fuerit. Habert. ubi su-
pra.*

'Priesthood, when and where their Superiors
'shall think fit." Now this is so fair an Acknow-
ledgement of the Validity of their Orders in
the Greek Church, that we can desire no better.
But it seems as if the Greek Church had not so
good an Opinion of the Roman Hierarchy,
since they were unwilling to be Ordain'd by
them, even where they subsisted almost upon
their Favour: And it is an Instance of an unu-
sual Condescension in the universal Bishop, that
he should recede so far from his own Rights,
and give leave to a suppos'd schismatical Cler-
gy to increase and thrive and perpetuate them-
selves within his own Jurisdiction. And who
after that could once suspect that those of the
Roman Communion should have the least Touch
of a persecuting Humour? But the Adherents
of the Bishop of Rome had Reason to allow this
Liberty to the Greeks without Murmuring; if
what Father Goar tells us in his Notes upon the
Greek Euchology be true, viz. 'That

'Imposition of Hands is not only
'an adjunct and adventitious to Ho-
'ly Orders; it is not only an inte-
'gral Part, or a thing requir'd for
'Decency's Sake; But it is the ve-
'ry intrinsecal, necessary and essen-
'tial Matter of them: By which,
'as the Apostles of Old created Dea-
'cons, Presbyters and Bishops, as
'appears by the History of their

*Neque enim Comes est
solum & Adventitia,
non integrans tantum &
ex Decentiâ requisita,
sed intrinseca omnino ne-
cessaria & essentialis
Materia; Quâ adhi-
bitâ sicut olim Apostoli,
prout in eorum Actis &
Scriptis legimus, Diaco-
nos, Presbyteros & A-
postolos creaverunt; absque
illâ pariter, nullum in*

sublimiores Hierarchæ
Ecclesiasticæ Gradus Suc-
cessores Episcopi possunt
evehere. Goar in Eu-
chol. de Ordin. Diac.
p. 256.

Unde cum in universâ
Ecclesia unam Sacra-
mentorum administran-
dorum Rationem Essenti-
alem (Materiam nimi-
rum & Formam) statuere
necesse sit, nec in Græcâ
illius Portione, alia
quam Manus Impositio
queat assignari; indubiè
in Latina eandem quoq;
Essentialem esse repu-
tandam. Ibid.

Τὸ ἢ χειροτονία εἶναι
ἢ χεῖρ ἐπικείται τῷ
ἀνδρὶ, τὸ δὲ πᾶν ὁ
Θεὸς ἐργάζεται. καὶ
αὐτὸ ἢ χεῖρ εἶναι ἢ ἀπὸ
τοῦ πᾶν κεφαλῇ τῷ
χειροτονουμένῳ, εἰς ὥς
δεῖ χειροτονεῖσθαι. Chry-
sost. in Acta Apost.
Hom. 14.

‘Acts, and by their own Writings;
‘so, without that Ceremony, the
‘succeeding Bishops can raise no
‘more to the superior Orders in the
‘sacred Hierarchy.” And, as the
same Author tells us afterward,
‘If we examine the *Euchology* never so exactly,
‘we shall find no other Matter of Orders once
‘mention’d, but only that of Imposition of
‘Hands.” And his Inference from all is very
remarkable, and much against the now prevail-
ing Opinion in the *Roman Church*. ‘Since
‘then it is necessary, says he, that
‘there should be some one Essential
‘Method or Form in the Catholic
‘Church, of dispensing Holy Or-
‘ders, and that there can be no o-
‘ther Matter of Orders in the
‘Eastern Part of that Church, af-
‘sign’d, but only Imposition of
‘Hands; It must, without all Contro-
‘versy follow, that even in the *La-
‘tin Church* the same Imposition
‘of Hands, exclusive of all other Ceremonies is
‘the Essential Matter of Orders.”

And the great *St. Chrysostom* agrees
very well with this Notion of *Goar*,
who says in plain Terms, ‘This
‘is Ordination; The Hand is laid
‘upon the Man, but God works
‘all: And it is God’s Hand which
‘touches the Head of the Person
‘Ordain’d, if he be Ordain’d ac-
‘cording to Rule.” If then all this
be true; if we of the Church of *England* have
so large a Part of the *Catholic*, as the *Greek*
Church

Church is, agreeing with us ; and if the Form of Words us'd by them, when they lay Hands on the Persons Ordain'd are no more demonstrative of the Order confer'd, than ours in the Church of *England* was in the Beginning of the Reformation ; then it can no more be deny'd that we have a regular Succession of Church Officers in the Church of *England*, than it can be deny'd that the *Greeks* have. And we may justly conclude that some such Considerations as these, made Cardinal *Bentivoglio*, *Sancta Clara*, and Father *Walsh*, and others of the *Roman* Communion, allow that the Orders confer'd upon our lawful Clergy by the Bishops of the Church of *England* are valid and sufficient to all Intents and Purposes. But that the Ordaining Bishop in our Church should give the Ordain'd Presbyter no Authority to offer any Sacrifice, unless it be those of Prayer and Praise, makes the Authority of our Priests no more defective than it made that of the Apostles themselves to be so. And I have never yet met with any Catholic Tradition signifying that either our Saviour, who was truly the Bishop of Bishops, us'd that Form of Words, *Take thou Authority to offer Sacrifice*, &c. When he Ordain'd the Apostles ; or that the Apostles us'd them to any of those whom they sent to plant Churches and to preach the Gospel. We then doing so much as our Saviour and his Apostles in the Consecration of the first Officers of his Church, and no more ; the Church of *Rome* can never prove our Ordinations invalid or defective.

4. The Orders, then, which are confer'd in the Establish'd Church of *England*, notwithstanding all those Defects which the Agents of

Rome charges us with, being valid as to their Essentials ; it will follow, that, tho' those of the Church of *Rome* accuse us very freely of *Schism* and *Heresy*, yet, supposing their Accusation to be Truth, even that would not render our Ordinations *void* or *ineffectual*. Those of the Church of *Rome* say, that Ordination imprints upon the Person Ordain'd a certain indelible Character ; which Character, if rightly understood, we assert too : And the Primitive Catholic Church had the same Notion of the Matter. Hence it was and is, that tho' Heretics and Schismatics, continuing such, are very severely forbidden to administer any Sacrament, or to Ordain any : Yet if a Bishop tainted with either Schism or Heresy, will, without any regard to Ecclesiastical Censures, or any Temporal Laws by which the Censures of the Church have been confirm'd, presume to administer Sacraments, or to Ordain, tho' he be out-law'd as to the State, and excommunicated as to the Church ; yet what he has done, by virtue of that indelible Character which was given him at his Consecration, is good and in full Force. That Saying holds good in this Case, ' That which cannot be lawfully done, when it really is done, stands good.' I wonder not, indeed, that the Church of *Rome* should approve of Baptism tho' administred by a Bishop, or Presbyter who is an Heretic : For they allow that Laymen, Women, Persons unbaptiz'd, nay, *Jews*, or *Turks* may baptize in Cases of Necessity. Indeed in so doing, they seem to forget a standing Maxim of their own, and which is universally true, *viz.* that ' None can imprint that Character on another which he never had

*Quod fieri
non debet
factum va-
let.*

[him]

‘himself.’ And the Friends of *Rome* say, that Baptism imprints an indelible Character upon the Person baptiz’d: But none, who have not receiv’d the indelible Character themselves, can confer it upon others: All which notwithstanding, *Aquinas* freely grants that unlimited Liberty of Baptizing in a Time of Need.

Those of the Church of *Rome* assert generally, that none but Bishops can give Orders. But he who is once Consecrated a Bishop, will be a Bishop to his Lives End. Nor can the Looseness of his Conversation, nor any Schism which he has made, or maintains in the Church, nor any Heresy invented or propagated by him, nor any State Penalty whatsoever, which does not take his Life, take away that Episcopal Power which has been personally invested in him. But the Exercise of that Power in such or such a District, or Province, may be restrain’d in some Measure by Civil and Ecclesiastical Constitutions. And, therefore, those who are capable of Orders, and Consecrated by such irregular Bishops, are really and truly Bishops, Priests and Deacons, according to that Degree they are rais’d to, as much as if they had been Ordain’d by the best or greatest Bishops in the World. Thus the *Arian* Bishops ordain’d others of their own Principles in Opposition to the Orthodox; and the Persons so Ordain’d, if at any Time they abjur’d their Heretical Pravity, were again receiv’d into the Catholic Church, and admitted to Exercise the same Offices to which they were design’d, without being Ordain’d again. To this Purpose, we find in the Answers to the *Orthodox*, publish’d among the Works of *Justin Martyr*, that ‘The Crime of an

Τὴ ἀιρετικῇ δὲ τὴν
ὀρθοδοξίαν ἐρχομένη
το σφάλμα διορθῆσαι, τῆς
μὲν κακοδοξίας τῇ με-
ταθέσει τὸ φρονήματος,
τῆ δὲ βυπτίσματος τῇ
ἐπικρίσει τὸ αὐγίαι μύ-
ρου, τῆς δὲ χειροτονίας
τῇ χειροθεσίᾳ Resp.
ad Orthodox. 14.

‘ Heretic, if it had been only some
‘ false or erroneous Opinion, was
‘ to be rectify’d by a Change of
‘ Judgment; if it had been some Fai-
‘ lure in their Baptism, it was to be
‘ help’d by Confirmation; if any
‘ Deficiency in receiving of Orders,
‘ by Laying on of Hands. Which lay-
ing on of Hands was no Reordina-

tion, but only a particular Ceremony, by which
those who had fallen in time of Persecution, as
well as those who had fallen into Heresy, (Lay-
men as well as Clergymen) were readmitted in-
to Catholic Communion.

In the same Manner, *Dionysius* of *Alexandria*,
as preserv’d to us in *Eusebius* his History, tells

Παλαιὴ δὲ κεκρατη-
κός ἐστι, ἐπὶ τῶν τοι-
έτων μόνῃ ᾤοντι τῇ
διὰ χειρῶν ἐπιθέσει
εὐχῇ. Euseb. Hist. Ec-
cles. 1. 7. c. 2.

us, ‘ That it was an ancient Cu-
‘ stom, that such should be receiv’d
‘ into the Church by Prayer, with
‘ Laying on of Hands.” And *Aure-
lius* Bishop of *Carthage*, speaking
concerning the Schismatical Dona-
tists, orders, that ‘ If they re-
‘ nounce that Error heartily, they
‘ may be receiv’d into the Bosom
‘ of the one Catholic Church, by
‘ Laying on of Hands.” And the
same Care is taken by the Eighth

Ἀναδεμαλίζου δὲ τῆς
πλάτης ὀνόματι,
διὰ τῆς ἐπιθέσεως τῆς
χειρὸς ἀναδεχθῶσιν
εἰς τὴν μίαν ἐκκλησίαν.
Collect. Can. Eccles.
Afric. c. 27.

Canon of the Council of *Nice*, which is
very plain of it self; and is interpreted the
same Way by *Balsamon*, *Zonaras* and *Aristenus*,
and farther illustrated by our Learned *Beverege*.

August. cont. Epist. Par-
meniani. l. 2. c. 13.

The same is attested by *St. Austin*
in his Epistle to *Parmenian* the Do-
natist; and by *Anastasius* the se-
cond

cond of that Name, Bishop of Rome, in an Epistle to the Emperor of Constantinople. The general and principal Care taken in the Case was only this; that the Persons ad-

Anastaf. *secundi Epist.*
ad Anastaf. *Imperat. de*
Acacio & Acacianis c.
7. 8. *Concil. Gener.*
T. 4.

mitted into Orders should be Ordain'd according to the Canons of the Catholic Church in such Cases provided, and that the Persons Ordaining them should be really Bishops. Which Points being once secured, those who being so Ordain'd, had behav'd themselves scandalously, (tho' they had been justly suspended from their Offices,) upon their Repentance and Readmission into the Bosom of the Church, without any Reordination, reassum'd the Exercise of their Offices and Authority.

To conclude then, If Order be no Sacrament in a strict Sense, or as that Term is generally apply'd to the two Ordinances of Baptism and the Lord's Supper; if the Essence of Orders consists only in Imposition of Hands; if the present and the ancient *Greek Church*, and the ancient *Latin Church*, and the most learned Persons of the same Communion, still agree in that Notion; if the Church of *England* in her first Rituals after the Reformation, gave the Person Ordain'd as clear an Assignment to his Office, as either the *Roman* or the *Greek Church* did, or do at this Day; and if real Heresy or Schism cannot annihilate either the Episcopal or Priestly Character, and much less that Heresy, or Schism which is only fictitious or imaginary: Then the Consequence of all must be, that our Orders are good and valid in spite of all Popish Suggestions to the contrary; and the Establish'd Church of *England* is still a true and
sound

ſonnd Member of the Catholic Church of Chriſt.

Inference.

To make now ſome Uſe of what has thus far been deliver'd.

We have prov'd at large that none ought to take upon themſelves to inſtruct, or govern the Church of Chriſt, but thoſe who are lawfully call'd to that great and important Work. In Evidence of which weighty Truth I have laid down ſeveral Arguments from God's Word, and from the Nature of the thing: I have ſhown you what Officers they were who were appointed by Chriſt and his Apoſtles to inſtruct and govern the Church; and have prov'd, (not beyond Contradiction, for Intereſt and Impudence will contradict the plainest Truths in the World which are againſt them, but) beyond Poſſibility of Confutation, that they were only Biſhops, Priests and Deacons, ſuch as we have, as to their Offices and Buſineſs in the legally Eſta- bliſh'd Church of *England*, who were appointed by them. And I have declar'd from Scrip- ture, the Manner how the firſt Biſhops, Priests and Deacons were ſent; the Qualifica- tions which were requir'd in them before they were Ordain'd, and what their Practices ought to be in the Execution of their Offices. And I have answer'd all ſuch Objections as might be rais'd from any Inſtance either out of Scripture, or Antiquity, as to the Preaching of the Go- ſpel without any Impoſition of Hands; ſuch as might be drawn from the Caſe of ſeveral of the Reform'd Churches abroad; ſuch as are ta- ken from the Titles of Honour conferr'd by our Princes upon our *Engliſh* Dioceſans; from the Want of ſufficient Power in our Presbyters,
and

and the Enchroachment of the Bishops upon it; and from our Deacons not serving Tables, which, some would persuade us, was the only Work they were originally Ordain'd to. And I have answer'd the Cavil of the Church of *Rome*, (at least of her greatest Bigots, and Flatterers) against the Validity of our Ordination.

These things then being thus far clear'd, before I proceed any farther in Prosecution of the Text, let us stop here a while and consider what we ought to believe concerning those, who, in spite of the Laws of Christ, and in direct Opposition to the Prescriptions of the Word of God, will be *Running before they are sent*; and will take upon them to teach others, tho' they can give no Manner of Evidence that they have any just Authority to do so. It was a Circumstance which astonish'd our Saviour's Hearers, that *He preach'd as one having Authority, and not as the Scribes*; i. e. Our Saviour did not fear the Faces of Men; he was conscious of his own unblamable Innocence, and as to himself, it was indifferent to him, whether they smil'd or frown'd upon him; he sought no Profit or Advantage to himself; he was not afraid to reprove Sinners, or to lay open their Crimes before the World; nor had he any Obligation to sow Pillows under Mens Elbows, or to spake soft and pleasing Words to Criminals in Authority: But our Lord preach'd the Truths of God freely and impartially; he told every Man his Sin, and every Man his Duty, which those *Scribes*, who sought the Praise of Men and not the Praise of God, those precarious and intruding Preachers durst not do.

The

The same Difference is observable at this Day between those who are lawfully call'd to the Priestly Office in the Church of *England*, and those who being neither Bishops, Priests, nor Deacons according to the Rules of God's Word, yet take upon themselves what is equivalent to that Authority which any, or all of, these can pretend to. They presume to preach under the Title of *Ministers of the Gospel*; they presume to administer Sacraments, to baptize Persons into the Name of Christ, to distribute Bread and Wine under the Title of the Body and Blood of Christ; they take upon them to Ordain and send others to do that Work which they were never sent to do themselves; of all which Practices, none but these last mad Ages of the World could ever give an Instance. Nay, and it is farther worth our Notice, that these frontless Pretenders to the Government and Instruction of the Church, are possess'd in a great Measure, with the Spirit of that infamous Pretender to Prophecy, *Zedekiah*, the Son of *Che-naanah*, who struck *Micaiah*, a true Prophet of God, with that blasphemous Question, *Which*

1 Kings 22. 24. *Way went the Spirit of the Lord from me to speak to thee?* So these daring Usurpers are ready to insult the true Messengers of God, as if they themselves were the only Trustees of the Holy Spirit; as if they had some nearer and better Ways to conduct Men to Heaven by, than their legitimate Pastors; as if the Parish Clergy were only a Company of poor carnal unsanctify'd Creatures, and wholly unfit for the Cure of Souls.

Now among earthly Princes it is counted an unpardonable Piece of Boldness, for any Man,
(let

(let his Character be never so great) to take upon him the Title of an *Ambassador* without a Commission and credential Letters from his Sovereign; or to produce a forged Commission instead of a true one. And is it an Error of a trivial Nature, nay, can it be a meritorious Action, an Evidence of a gracious Spirit, and of a Holy Zeal, and an ardent Love of Souls, for a Man unsent, unauthoriz'd, to put a saucy Affront upon the God of Heaven, and to call himself the *Ambassador of the Almighty*? Or, can those poor sinful Soulevers expect to make their Peace with God, while they put the Management of their Souls into the Hands of those whom he knows not, and whom he never sent upon that reconciling Errand? Can it be expected by People in their Wits, that That blessed Jesus, who is himself the great Bishop of our Souls, should bless those Means to the Salvation of Sinners, which he never appointed? Is not he wise enough to govern his own mystical Body? Or kind enough to order every thing which might tend really to the Good of his People.

If these Intruders into the Pastoral Office are such Lovers of Souls as they would be thought; Let us see them, in Imitation of our Lord, preach the Truth fully and undauntedly: Let them publish those Doctrins among their Followers and Admirers, of the Truth of which they themselves are convinced in their own Consciences: Let them tell their Congregations honestly and faithfully what the Sin of Schism is, and not spring up the Butterfly of a new Notion of it, only to amuse a poor ignorant Multitude, who are ready to think that every thing

is

is Gold which glitters : Let them, if they dare, define Schism as plainly, and show their Followers the damning Nature of it, as undissemblingly as the Divines of the *Westminster* Assembly, or the *London*, or the whole Body of the Presbyterian Ministers thro' *England*, or as Mr. *Edwards* and other particular Enemies of Episcopacy did in those Days, in which the Church of *England* was under foot, in Opposition to growing *Independency* : Let them tell them of the Sin of *Sacrilege*, or alienating any thing that had been solemnly dedicated to the Maintenance of the Christian Worship and Ministry, in as rough Terms as they told the Sectaries of those Days, who would have had the Tithes, which are the Maintenance of the Parish Clergy, taken away : Let them, if they dare, preach as severely against gathering Churches out of Churches, or drawing People from Communion with their Parish Teachers, as the Presbyterians in those Days did against the Practice of the *Independents* : Let them say the same things concerning Liberty of Conscience or Toleration, from their Pulpits or their Presses now, as they did in those Days when the whole Clans of Sectaries beg'd and argu'd for it with the greatest Importunity : Let them inform their Admirers how black a Sin the Rebellion of their Fathers against *Charles* the First of ever Blessed Memory, and the consequent barbarous Murder of that Pious and Excellent Prince was, and convince them by their own solemn Humiliation for that, otherwise, unpardonable Crime, of their utter Abhorrence of that Action and of all things tending to it ; and let them do it with as much Zeal and Earnestness as ever
their

their Fathers in those Days preach'd up Sedition and Rebellion; and let them teach them without any Softning or Reserve how far all such Practices are from the true Spirit of Christianity: Let them show their Hearers how great Danger Christianity itself is in at this present in these Nations, When Popery, Quakerism, Socinianism, Deism, and profess'd Atheism grow so fast upon us, with the same Fervour as they in those Days preach'd and printed against some Ecclesiastical Proceedings, which they, ignorantly or maliciously, then call'd Innovations, Arianism and Popery: Let them but do these things, preach these Truths, seriously and honestly to their Congregations; let us see these things in Print, and the Doctrins of *St. Peter*, *St. Paul* and our Saviour himself concerning Obedience to our Lawful Governors, Temporal and Spiritual, strenuously asserted by them; and these things will be a better Evidence of their being true Ministers of Jesus Christ, than all the empty voluminous Scribble of their Champions in Defence of their Ordination.

But what do I mention these things for? Alas! Nothing appears more terrible to these false Teachers than plain and undisguis'd Truth: Nothing could be more unreasonable, than to reprove such Sins, and to explain such Truths honestly and sincerely. It is not the Design of such Men to make Sinners Converts to Christ, to turn them from the Ways of Sin to the Obedience of the Gospel. If those were their Designs, there would be no Occasion for their Separation from our lawfully Establish'd Church. But their Business is to revenge the Quarrel of their Schismatical Fathers upon the Reform'd

English

English Church; to ruin it, if possible, by breaking it into Factions and Parties, again to support a corrupt Interest, and to serve the Interests of Atheistical Politicians; and all this in Places where there are sufficient Numbers of Men incomparably their Superiors in true sound Learning and unfeigned Piety and Integrity, who are lawfully entrusted with the Care of the People's Souls; Men who are *instant in Season and out of Season*, who *reprove, rebuke and exhort their Flocks with all Long-suffering and Doctrin*; and who in their Lives and Conversations are *burning and shining Lights*; who *seek not theirs but them*, and would willingly *spend and be spent* for the promoting the Eternal Happiness of those Parts of the Flock of Christ committed to them. I have not yet heard of any Teachers in our Christian separate Congregations, (out of which I alway exclude *Quakers* and *Socinians*,) who dare charge any Falshood upon the Doctrinal Points maintain'd by the Episcopal Church of *England* either in her Liturgy, or in her Articles: But they, generally, own their Doctrins to be true and necessary: Therefore they, with the Use of the Scriptures are sufficient to build up Christians in their most Holy Faith, and to guide and direct them in Spiritual Matters. Let us now suppose the Teachers in our separate Congregations, to have, (what they never had) a lawful Call to their Ministerial Work; Let us suppose the Doctrin which they preach to be true and sound; Let us suppose their Abilities in Divine Matters as great, their Zeal and Piety as eminent as the blindest of their Admirers ever fancy'd them; I would fain have them yet (if they can) to re-
solve

olve me one plain Question, and they can never do it at a better Season than the present. The Question is this,

Whether, if there be two Men in one Place, *A Quære* who have both of them a lawful Call, both preach the same Gospel, believe the same Truth, design the same Thing, *viz.* The Salvation of Mens Souls; a Sovereign Prince, who is willing the same Gospel Truth should be propagated, and the Salvation of Souls carry'd on, may not, by his own Sovereign Authority, lawfully determine which of these two shall do it, tho' there may be some Difference between them as to external Circumstances, or ornamental Parts of Publick Divine Worship?

This is the Question. Now for those of the Separation to conclude in the Negative, would be a very severe Abridgment or Diminution of Sovereign Power; and would very ill become them who have given publick Thanks to Almighty God, for inclining the Hearts of our Princes to take off the Restrictions of Laws and their Penalties, from those who separate from the Establish'd Church upon Pretence of Conscience. For if Princes have Power from Heaven to relax the Severities of Law where they see just Reason for it; or if they have Power to pass such Bills as are presented to them by the three States of the Realm to that Purpose, and to make them Statutes; and this Power is given from Heaven; it would be too gross an Absurdity to enter into the Hearts of any but Madmen, to say that the same Princes have not a Power of binding and restraining where they see Reason, from the same Original. If any one is guilty of Treason against the Reigning

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Prince,

Prince, and the Prince has Power to remit the Traitor's Punishment, tho' the Law makes Death his Due; then certainly the same Prince may prosecute such a Traitor to Death by Law as already in Force, or may enact such Laws for the future as shall reach the Lives of such Criminals, and not be guilty of Cruelty, or Tyranny in the Case. And indeed, thinking Men take it rather for an Affront to Sovereign Authority, than for a due Effect of honest Gratitude; for Men to murmur against their Prince, as tyrannizing over Conscience, while he countenances Laws against their Humour or Interest; and yet to applaud him for suspending those Laws, to serve their Turn, which yet the same Persons once declar'd that their Princes had nothing to do with.

Let it be suppos'd farther, That there were a Woe really denounced in God's Word, against such, as being sufficiently qualify'd and lawfully call'd, should forbear to preach the Gospel; yet, while these Nations have so many Teachers lawfully appointed for particular Places, and those Teachers sound and orthodox both in Doctrine and Practice, and every Way fitted for their Master's Work; (so many as no Christian Country could ever boast of before, since the first Preaching of the Gospel;) what Business can they pretend to here? Would it not show a much greater Zeal for God's Glory, and for the Conversion of Souls, for such Men to search out those Places where nothing but Blindness and Ignorance reign, or where Superstition and Idolatry prevail against the Religion of Jesus Christ? would it not be an Employment more grateful to God, and more to be admir'd among
Men

Men to carry the *Living Light* of the Gospel to those who sit in *Darkness* and in the *Shadow of Death*, and to endeavour to guide their Feet into the *Way of Peace*; than to raise *Factions* and *Divisions* among them, who are already so abundantly bless'd with *Heavenly Light*? I am sure that *St. Paul* (and we can scarcely follow a better Pattern,) accounted it his *Glory*, to be the *Minister of Christ to the Gentiles*; to those *Gentiles* to whom the rest of the *Apostles* had not preach'd it; and, as he tells us himself, *He strove to preach the Gospel, not where Christ was named, lest he should seem to build upon other Mens Foundations*; But he endeavour'd to make good that ancient Prophecy; *They to whom he was not* Rom. 15: 15, 16, 20, 21. *spoken of, they should see, and they who had not heard should understand.*

If then it be true which some have had the face to assert, that no Preachers are so heavenly, no Sermons so edifying as those with which our separating Congregations are blessed; if they who have torn our unhappy Church to pieces, can pray like Apostles, nay, like Angels, as their late Champion tells us, some of them did; Is not the Work of preaching the Gospel to Infidels a more reasonable Undertaking for them than for us? Is it not more agreeable to those prodigious Abilities which they pretend to? It certainly requires the most efficacious Preaching in the World to convert Unbelievers and Idolaters: The extraordinary Gifts of the Holy Spirit were pour'd out upon the first Preachers of the Gospel, when they had *Judaism* and *Gentilism* to contend with. Good and faithful Pastors, when Churches were once settled, were able to cultivate *Christ's Vineyard* with

very good Success, without any such Wonder-working Power. And, would these Men, whose Gifts we envy not, would they engage themselves in these really Evangelical Designs; I make no question but that the most rigid Bishops and Presbyters of the Establish'd *English* Church, to whom they, in their abundant Modesty and Charity can scarce afford one good Word, will take it as an Honour to themselves to manage that Stock of Truth which these mighty Evangelists have deposited among *Jews* and *Infidels*.

But according to the best Observations I have been able to make in the Case, these assuming Teachers act upon very different Principles: The most frequented and populous Places, where the greatest Number of Followers are to be pick'd up, where a Profession of Godliness is like to be the most gainful Trade; where they find the loose and unconsidering Multitude the most easily cheated of their Money and their Souls, and the most forward to receive all manner of impious, or absurd Opinions; These are the Places for them to show their godly Zeal in. Alas! What would the naked Herds of wandering *Arabs* or *Tartars*, what would a Gathering of beggarly *Turkish* Slaves, or the bloody Tribes of Man-eating *Indians* contribute to their Wealth and Reputation? Therefore in the great Rebellion, when Episcopacy was overturn'd, and the Enemies of our Church had gotten all the Power into their own Hands; they turn'd out all the *Welsh* Clergy together, and appointed only four Itinerant Preachers to take care of that whole Province. *Welsh* Livings were but poor, and the fanatic Spirit never call'd any to
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so beggarly an Employment, when they could carve fat *English* Benefices to themselves at their own Pleasure.

The Poet's Saying goes a great Way with these Men, when he tells us, that "Daring Mankind" runs at all Hazards upon those things which "they are forbidden to meddle with!" These Preachers cannot make out their Spiritual Authority by God's Law; and the Laws of Men have laid some just and reasonable Restraints upon them; But their Want of a lawful Call, has made them receiv'd as if they were Persons Divinely Inspir'd. The Restraints laid upon them have given them an happy Opportunity of making a false Cry of Persecution; and the generally corrupt Temper of Mankind makes them ready to suspect, that there must be something extraordinary in those Persons who are forbidden to recommend themselves to the Public. From whence it has happened that there never was any Opinion broach'd in Religion, tho' never so absurd, (one only excepted,) but it has found Profelytes in these Kingdoms, and particularly in this deluded City: All these things have concurr'd fatally in these last Ages, to tear the Church of God among us to pieces, and to turn all serious practical Religion into impertinent Disputes and eternal Wrangling.

I know the Guides and Governors of the lawfully Establish'd Church of *England*, would heartily join in *Moses's* Wish, That all the Lord's People were Prophets, and that God would pour of his Spirit upon them: But it does not follow that they should allow all those to be Prophets who call themselves so, till they can give the same Evidence of the Influence of

*Audax omnia perpeti
Gens humana ruit
per vetitum nejas!*
Horat.

That of Asgil concerning the Possibility of never dying.

Numb. II. 25, 29.

the Spirit of God upon them, as the Elders of Israel then did. And since our Saviour and his Apostles have told us before, *that false Prophets should arise, and that they should come in Sheeps Clothing, i. e. with the fairest Appearance of Holy Zeal and Innocence in the World*; since we are warn'd of an Anti-christian Spirit which should come into the World; such a Spirit as should prefer private Interests and perverse Humour before God's Glory and the Church's Peace; such a Spirit as would teach unhappy Creatures to neglect the plain and indisputable Commands of Christ, and yet to contend with a great deal of Heat against those things, as having an Appearance of Evil, which have no such Appearance in any but their own crazy Brains; to strain at Gnats when they can swallow Camels without any Difficulty; since we are assur'd, *That many should come to us in the Name of Christ*; as if they were his Ministers and sent by him to us, when they are really Enemies to the Cross of Christ; coming only with false Pretences and speaking Lyes in Hypocrisy, leading us out of the direct Ways of sincere Piety, into crooked Paths and bewildering Mazes; since we see all these things come to pass in our Days; since we see so many several Parties divided from one another in the Profession of Religion, as far they are divided from us; and yet all pretending, with equal Truth to the Conduct of the same Spirit of God, to the same Tenderness of Conscience, to the same Fear of sinning against God; and since it is impossible that all of them should be in the Right; and it is very probable that every one of them should be in the Wrong, since these things are

so;

So: It becomes us who are lawfully entrusted by our blessed Master with the Care of Souls; who must answer at the great and terrible Day of the Lord for all those Errors and Heresies getting into the Church thro' our Stupidity and Neglect; for all those deluded Souls who shall be damn'd because we never warn'd them of the false Ways they were in, nor of those endless Miseries which they were running head-long into: It becomes us to give warning to our Flocks of the Approach of these ravening Wolves, these glozing self seeking Hypocrites: It becomes us wisely and undauntedly, to confute their Errors, to expose their Principles and Practices, and to teach our People the Way of God without Daubing or Partiality; to give Notice of those Dangers attending unwary and unstable Souls; that so, *whether they will hear, or whether they will forbear*, we may faithfully discharge our own Duties and save our own Souls. *Amen.*



C H A P. VII.

The Second general Proposition entred upon, viz. That it is the Duty of every good Christian to attend to, and obey the Doctrin and just Authority of those who are lawfully call'd to teach and govern the Church. Several Heads propos'd for Proof of this. The first; The Church being a Number or Body of Men in themselves, distinct from all other Bodies whatsoever; it cannot continue without the Assistance of proper Instructors and Governors. The Nature of a Church generally consider'd. The Catholic Church defin'd with all the subordinate Branches of it. Lawful Pastors and religious Assemblies not essential to the Being, but to the Well-being and Perpetuation of the Church.

I Tim. iii 14, 15. These things write I unto thee — that thou mayst know, how thou oughtest to behave thyself in the Church of the Living God.

HAVING, by God's Assistance, gone thro' and made good the first Proposition laid down in the beginning of this Discourse, viz. That none ought to take upon them the Instruction or Government of the Church of God, but those who are lawfully call'd to that important Work: We shall now proceed, with the Blessing of the same God, to

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The SECOND HEAD, which was this, That it is the Duty of every good Christian to attend to and obey the Doctrine of those who are so lawfully call'd to that Instruction and Government. For the better clearing of which Proposition, we shall insist upon, and make good these things.

I.

First, That the Church of God, being a Number or Body of Men in themselves, distinct from all other Bodies of Men whatsoever; it cannot continue in the World without the constant Assistance of lawful Teachers and Governors.

I.

Secondly, That those Instructors and Governors to whom the private Members of that sacred Body have no Obligations of Obedience, are altogether useless and insignificant.

2.

Thirdly; That the lawful Teachers and Governors of the Christian Church, as such, have a Spiritual Power over that Part of their Master's Flock which is committed to their Care, to instruct, to reprove, and to correct them.

3.

Fourthly, That this Power being invested in them by their Offices, independently of all Civil Authority, as such; they may and ought to do their Duties, how difficult soever their Circumstances may be with regard to any temporal Powers.

4.

Fifthly, That a due and just Prosecution of Transgressors against the constituent Rules of the Church by Ecclesiastical Censures, and those back'd by the Authority of the Civil Magistrate, cannot be justly call'd Persecution.

5.

Sixthly, That all good Christians are obliged to submit to the Doctrine and Discipline of their lawful spiritual Pastors and Governors, how many Troubles soever they may meet with in secular

6.

secular Matters, on that Account. Of which
in their Order.

I Our first Business, then, is to prove that the Church of God is a *Number* or *Body* of Men in themselves, and, as Members of that Body, distinct from all other Bodies whatsoever; and therefore cannot continue in the World without the constant Assistance of their own lawful and proper Governors, any more than any other Body of Men can. And this Assertion is the more necessarily insisted on, because some Persons, who would fain evade the Force of those Arguments made use of by the Church of *England*, and all other Churches, to maintain the Necessity of Government in it, deny the Necessity of any Government at all in that sacred Body. They would persuade us, that the whole Number of Believers are then in the happiest Condition, when, in all spiritual Matters, every Man may do what is good in his own Eyes: They pretend to enlarge the bounds of Christian Liberty, as far as *Corah* and his fellow Schismatics would have carried religious Liberty under the *Mosaic* Dispensation, because,

Numb. 16. as they pleaded, *all the Lord's Congregation was*
3. *Holy*: Hence they tell us, that it is the greatest Cheat that ever was put upon Christians to make them believe, that there is a distinct Office of Ministry about Holy Things, peculiar to some particular Men and not to others. That, if there were such a Ministry Ordain'd by Christ at first, and continued by the Apostles during their Time afterwards; yet it was lost long since under the prevailing Tyranny of Antichrist; and that, indeed, there was no

no need that Providence should concern it self in preservi^g the old, or reviving a new Christian Ministry, for that in these latter Days, the old Promises were literally made good, That *the Saints should all be taught of God*, That *they had* *1st 54. 13.* *no need that any Man should teach them.* And that, *John 6. 45.* therefore, *they should not teach every Man his Brother*: That, if not all, yet at least, those who have extraordinary spiritual Gifts, are as much sent and authoriz'd to preach the Gospel, as any Priests or Bishops whosoever; that all God's People are Priests, that *as every one hath* *Rev 1. 6.* *the Gift, so he ought to administer*: And, that *1 Pet. 4.* in the Apostle's Days, *private Christians went* *10.* *every where preaching the Word.* What Force *Acts 8. 4.* *Acts 11.* *19.* there is in these and the like Allegations; we shall take due Notice of in the Prosecution of this Discourse.

Now few Men, who give themselves the Trouble of Thinking, can believe it is possible for any Body of Men to subsist as a Body, without some Residence in it of a superior determining Power, to which some kind of Appeal may be made in any emergent Difficulties. This was so necessary, even with respect to inferior Creatures, that God vested *Adam* with an absolute Sovereignty over the whole approachable Creation, before there was found any *Help* meet for him. After that, he settled the Authority of the *Man* over the *Woman*; which being once determin'd, such as descended from them could not but inter, that if the *Woman*, who was so closely united with the *Man*, that they were no longer *two*, but *one Flesh*; if she, who was *Bone of his Bone, and Flesh of his Flesh*, was yet made subject to the *Man* by Almighty God; much

Ζῶον πο-
λίτικον.

much more must they, who were at a greater Distance from him, and yet ow'd their visible Existence to him, as the immediate visible Cause of it, submit themselves to him. Such Considerations under God, secur'd the Power of the Parents over their Children. The Disorders, naturally, rising in a numerous Family, convinced Men of the Necessity of some supreme Power, or Powers, to manage successively increasing Generations; and the Wisdom of God's original Appointment, as it was notoriously manifest, so it was follow'd as the best and most wholesome Example. Man is by Nature a sociable Creature, and Mankind, generally, affect the Society of one another: But Nature in Man, as it stands miserably corrupted, has lost all that Sweetness, and abated much of that sociable Temper which it was originally design'd for. Rugged Humour and violent Passion hurries Men on to insult and tyrannize over one another; and if God had fix'd no Power in any Man to controul and govern the rest; the State of corrupted Nature, being really a State of War; the longest Sword and the most vigorous Arm must quickly have enslav'd or ruin'd all the Neighbourhood; which yet was not the Case of any of those Kings mention'd in the beginning either of Sacred or Profane History: For they all agree, that it was Wisdom, Virtue, and Generosity of Soul which first recommended Men to Crowns and Scepters, where paternal Government was worn out: And perverse Nature would never have pitch'd upon Men of such exemplary Virtues, to be their Heads and Governors; had not God interpos'd and directed those, who wanted Go-
vernors

Governors, in their Choice, and invested the Governors, when chosen, with a just Proportion of his own Authority, to make them revered and obey'd. This Authority is design'd by that God who gives it, to protect the sober and peaceable against the troublesome and disorderly Part of Mankind; to encourage such as are best inclin'd, to do well; and to punish those who are bent on Folly, for doing evil. And while Governors thus answer the Ends of their Deputation from Heaven; the numerous Distractions visible in this lower World cannot ruin it. To prevent which Effect, That God, in whose Hand the Hearts of all Princes and Governors are, raises so many excellent Persons to the Government in several Parts of the World, and so directs and controuls those who decline from Justice and Righteousness; that even the wildest of Men and the greatest Patron of universal Libertinism, in their serious Hours, cannot but acknowledge the Necessity of Government to the well being of the universe: And the chief Reason why they controvert Matters is, only because they envy and hate the Dignity of others, and would fain, at any rate, be uppermost themselves.

Since Government then is so necessary among Men, and the Church of God, as well as the Empires and Governments of the World, consists of Men involv'd in the same Corruptions, and press'd with the same Necessities with their Brethren; that we may understand the better how necessary it is in the Church, we must consider carefully, what is the right Notion of, or wherein the Nature of the Church of God consists: And this is necessary, that we may not wrangle

wrangle nor dispute perpetually about that of which we our selves pretend to be Members.

Now when we speak of a Church, without limiting it to one or to another kind, I would define it thus; A Church is a Number of Men united together in a Body to carry on some one particular Design whether separated locally from, or locally united with, one another.

Ἐκκλη-
σία ἀπὸ
τῶν κκ-
λῆν, ab
Eucando.

Ἐκκλη-
σία καλεῖ-
ται διὰ
τὸ πᾶντας
ἐκκαλεῖσθαι
Athanaf.
de Parabo-
lis Scrip-
turæ. l. 2.

Our Lexicographers derive that Greek Word which we translate, a Church, from another, signifying, to summon or call out some particular Persons from among others. According to which Derivation, Sr. Athanasius tells us, that "a Church is so named, because all the Members constituting it, are call'd out from among the Body of Mankind." With this Original the Definition now laid down agrees very well. For that which is the peculiar Character, by which some Men are distinguish'd from others, is that which calls them out or separates them from those with whom they liv'd and acted in common before: And this Definition is manifestly applicable, as it should be, to all particular Bodies of Men; (whether join'd together in one Assembly, in one Place, or divided from one another by different Climates or Countries,) so long as either, conjunctly or separately, they propose to themselves, and prosecute, the same End and Design. Such Men, so concerned, when they are locally separated, are a Church, according to the Latitude of this general Acceptance of the Word; and, when they meet together occasionally in one and the same Place, they are the same Church still; and they continue so when the Assembly is broken up; For it is the De-
sign

sign they carry on, and not their local Union or Separation, which makes them a Church. Thus our *East-India* Traders, whether they are Resident in *England*, or settled in *China*, or *Japan*, or any other of those *Eastern* Countries, are one Body, as carrying on one particular Trade distinct from other incorporated Merchants. And consequently, they are one Church, call'd out and distinguish'd from all other Men by that Business which they follow. Should they all meet in one Assembly in *London* to prosecute the same Business, they would be a Church while so assembled; and, while they go on with the same Negotiation, they continue the same Church after the Dissolution of their Meeting. And this is that true general Notion of a Church which includes all Particulars whatsoever.

If we would bring down this Notion to a religious Sense, and would apply the Term of Church, according to the Primitive Meaning of the Word, to the *Catholic*, or *Universal Church*, as including both *Jews* and *Christians*, or the *Catholic Christian Church*, as distinguish'd from that of the *Jews*; The *Catholic*, or *Universal Church*, as including both, may be thus defin'd. The *Catholic* or *Universal Church* is that Number, or Body of Men, whether *Jews* or *Gentiles*, scatter'd thro' the World, who make Profession of the true Religion. And then the *Christian Catholic Church* must be, that Body, or Number of Men who make Profession of that Religion instituted by *Jesus Christ*. In which Definitions, true Religion, or that Religion instituted by *Jesus Christ*, is that one great Interest or Design which is promoted or carried on by the whole

whole Number of Men making one or the other Profession. And that particular Interest or Design so carried on, calls out and sufficiently distinguishes those Bodies of Men from the rest of the World.

This Catholic or Universal Church, whether taken in the larger, or in the stricter Sense, is, and can be but *One*; because that Truth, which is the Foundation of it, is but *One*. But, by the foregoing Definition, it is plain; that there may be several false Churches, or several Bodies of Men engaged and united in the Propagation of Error and Falshood; as that of those who call themselves *Jews* at this Day, who are call'd out from the rest of Mankind by promoting the antiquated ceremonial Law of *Moses*; that of the *Mahommedans*, embracing and prosecuting the Principles of the *Alcoran*; and those of the several Sets of *Heathens* who promote the Worship of some particular *Idol* or fantastic Deity

Job 15.34. of their own. Hence the Scripture tells us of *Psal. 26.5.* the Combination, or Church of the Hypocrites, or the whole Number of Men thro' the World agreeing together in Fraud and Dissimulation in Divine Matters; The Body, or Church, or Congregation, (as we, not so properly, translate) it of the Wicked, or those, who by their united Endeavours propagate Sin and Wickedness; the Church, or Confederacy of Giants, or of Fighters against Heaven, who promote the same Work. All these are perverse and false Churches, all of them distinguish'd by their proper and inseparable Characters, from the true Church of God, and from one another: As while there can be but one true streight Line drawn between two single Points, there may be a thousand crooked and irregular Lines

עדת חנף
קהל
מרעים
קהל
רפאים
Συναγω-
γη τῶν
ἁγίων.

Lines drawn without and beside them. But all these false Churches seem very well comprehended under that one Name, *the Synagogue of Satan*; by the Apostle.

If we apply this Notion of a Church to Particulars, then we must define a *Patriarchal Church*, as a particular Number of Men united in carrying on the Interests of Christianity under the spiritual Government of one Patriarch: A *Diocesan Church* is a Body of Men doing the same thing under the Inspection of one Bishop: A *Parochial Church* is a Number of People jointly advancing the same Cause under the Conduct of one Presbyter. Yet all these make but one Church at last; as tho' one hundred may make a Congregation in one small Parish Church, two Hundred in another, three Hundred in a third; yet, if all these meet together in a larger or more capacious Place which contain them all, they are all but one Church, nay, but one Congregation. For ten Thousand such Congregations, nay, so many Millions carrying on the Interests of Christ's Religion with united Endeavours, whether in one or in ten Thousand Places, are really but one *Catholic* or *Universal Church*. And hence may appear the cavilling and impertinent Humour of those, who would persuade us that there can be no such thing as a *National Church*: For, if we define a *National Church* by the whole Number of Men promoting the true Christian Religion within the Bounds of any particular Nation, by mutual Consent and Agreement; while we grant that any in any particular Nation, may do so, it is meer Nonsense to deny a National Church.

Hence it appears too how groundless their Fancy is, who would make a Difference between the *Church of the New*, and the *Assembly or Congregation of the Old Testament*; or between the *Church before and after the Ascension of our Saviour*; when yet it is visible to every one, that the *Septuagint Translation of the Old Testament* leaves no room for such a Criticism; using the *New Testament Word*, which we commonly translate, *Church*, indifferently, for either of those *Hebrew Words* which we translate *Assembly*, or *Congregation*, in the Old. For, as there has been a *Church of one Denomination*, carrying on the *Interests of true Religion* from the beginning of the World, and such a *Church* shall continue till the End of it; so it is plain, that the *Being of the Church*, or its *Essence* did not consist in their *Assembling together*, before the *Law* was given by *Moses*; but in that one *Profession or Design* which they carried on. And as the *People of Israel* were a *Church* when they met together for *Public solemn Worship*, either at the *Temple in Jerusalem*, or elsewhere; so they were as truly a *Church*, when they were scatter'd abroad thro' several *Countries*, and had no *Altar or Temple* to meet at. And the *Women*, and other *infirm Persons* who were so far from coming up to *Jerusalem* to worship, that they were never able to reach the very outmost *Borders of Judea*, were as truly *Members of the Jewish Church*, as those who could; and the whole *Body of that People*, while they were *Captives in or about Babylon*, were as really a *Church*, as they were when the first or second *Temples* were in all their *Glory*: And the *Proselytes of the Law*, out of what *Nation* soever they

they were call'd, tho' they could seldom or never come up to *Jerusalem* to worship; were as much Members of that Church as the Native *Jews* were, who waited daily on the Service of the Temple. And all this, because it was not their congregating, or assembling together for publick Worship; but it was their common Profession of true Religion, and their Submission to one and the same Law, which essentialled, or gave a Being to the *Jewish* Church. And all this being equally applicable to the Case of Christians, whose Profession and Law are as much of the Essence of their Church, as their own were to the *Jews*; Therefore, tho' among Christians, we call every worshipping Congregation a Church; we call it so only as it is a Branch of the Universal Church: Of which yet particular Congregations are not Parts or Branches, as they are assembled together for what they call Divine Worship; but as they jointly serve the same true God, and walk severally by the same Divine unerring Rule, which the Holy Catholic Church walks by.

I have not put *Governors* into the Definition of a Church at large, because they are not so essential to it, but that, according to what I have said before, it may have an Existence or a Being without Governors. It is one thing to be a Church, another thing to be a compleat and perfect Church: As it is one thing to be perfect, and another to be; one thing to be an Embrio, and another a Man. And, therefore, tho' I have put *Governors* into the Definitions of a Patriarchal, Diocesan and Parochial Church, whose very Names imply their Government; yet, I

add it not to the Definition of the *Catholic Christian* Church, because that very Religion from which it has its Denomination, being instituted by Christ; the Name of it imports, that *Christ* the Author of that Religion is its Governor: As he is properly a Governor, to whose Laws and Institutions any particular Number of Men submits: But Christ being the Churches *invisible* Head, and our Business being to define the Church as *visible*; we cannot bring him into that Definition any farther than by Implication; nor can we bring in its mortal visible Governors upon the Reason before mention'd.

But, as I am ready to call the People of *Israel* a Church, while they were in their *Egyptian* Bondage; (it being hard to find any Church in the World at that Time, if they were not so;) so I am ready to believe that they had no other spiritual Government then among them, but only what rested in the Heads or Masters of Families, till God sent *Moses* among them, and by him settled a regular Hierarchy among them. As this *was* their Case at first, so whether it *had been* such or not, it is not impossible but that at some particular Time or other, either the Catholic Church, or any single National Church may be reduced to a like Condition. And should there be but one single Christian left in the Realm of *England*, one in *France*, one in *Spain*, and one only in every other Nation under Heaven; or should there be only one or two in some Nations, and none in the rest; tho' these Christians so left were all meer Laymen; yet, so long as they all profess'd one and the same Christian Doctrine, the Church would have a real Being still; and these Men, tho' without

without any Pastors or Governors, tho' they were under an absolute Impossibility of holding any outward Communion or Correspondence one with another, would necessarily bear the Title of a Church. And this Supposition is the more reasonable, because, what has happen'd in some Places may happen in others; and the great Prophet *Elijah* thought it possible that himself only should be left among the revolted Tribes in Possession of the Name of the Church of *Israel*.

And thus it is true too, that if all the Christians in a Nation should be reduced to one or two, there is in that Nation a Christian or a National Church still, so long as those two Christians liv'd in it, tho' they had no Governors; since, as I alledged before, they had their Denomination, not from their Number, nor from their Government, nor from their outward Communion, but from their common Faith and public Profession of Jesus Christ. Hence that Assertion of *Tertullian* proves a Truth,

“Where there are three, they are a Church, tho' they are Laymen.” Tho' I cannot be persuaded by those or some following Words in the same Book that *Tertullian* allow'd Laymen to administer either of the Sacraments to themselves or others. It is true, his Way of speaking there, is something unusual, whether we chuse the old Reading in the first printed Editions of *Tertullian*, or close with the latter Correction of *Salmasius*: The former seems to infer, that “the Priest, if he wants Company, may participate alone;” which favours of that sacrilegious *Roman* Practice of the Priests communicating, (if I may use the Word so absurdly,)

Sed & ubi tres sunt, Ecclesia est, licet Laici.
Tertull. exhortat. ad Castitatem.

by himself: From *Salmasius* his reading, *Petavius*, *Grotius*, and our learned *Dodwel* deduce the Lawfulness of Laymens consecrating and dispensing the Sacraments in cases of Necessity: *Tertullian's* Words are these, "where none who are in Holy Orders are present, there thou offerest and baptizest, and art a Priest to thy self. Which Words to my Apprehension, infer no such Matter, nor do I remember that I have ever read of a Man baptizing himself, till one *Smith* in *Holland*, became a *Se-Baptist*, and was his own whole Church himself: Nor have I heard of any Layman consecrating the Lord's Supper, and administering it to himself, except one great Lawyer among our selves, if I may give credit to the Report; and yet I make no Question but that Christians have often met together in times of Persecution for Divine Worship without the Assistance of any of the Clergy.

Ubi Ecclesiastici Ordinis non est Confessus, & offer, & baptizet, & sit Sacerdos & tabernaculus. Idem ibid.

But as for *Tertullian*, who was generally tenacious enough of Ecclesiastical Prescriptions, by these Words alledged, he meant that God would accept of a Heart sincere and well prepared for his Sacraments (tho' they could not partake actually of them, or of the Matter of them, for want of the Assistance of a lawful Officer,) as well as if they had had the Assistance of a Priest to baptize, or to give them the Holy Communion. A pious zealous Penitent Probationer for Christianity may be baptiz'd with the Spirit, and he may be ready to undergo the Baptism in Blood, and may be a Member of the invisible Church, tho' he has no Opportunity of being lawfully baptiz'd. And as our own Church teaches us, the poor sick Man, who in his

his Extremity would communicate in the Lord's Supper, and is hindred by any just Impediment from so doing, ought to be inform'd, that if

" He do truly repent him of his Sins, and sted-

" fastly believe that Jesus Christ hath suffer'd

" Death upon the Cross for him, and shed his

" Blood for his Redemption, earnestly remem-

" bring the Benefits he hath thereby, and giving

" him Thanks therefore; he doth eat and drink

" the Body and Blood of our Saviour Christ,

" profitably to his Soul's Health, tho' he do not

" receive the Sacrament with his Mouth." Now

this being the Case of many dying Christians,

and the other of many suffering Catechumens;

we see that where there is no lawful Dispenser

of the Sacraments to be met with; there a spi-

ritual Baptism, or a spiritual Communion is at

such a Time, and in such a Place, valid and in-

effectual to all Intents and Purposes; and such

a Priest every sound and practical Believer may

be, and such a Baptism and such a Communion

in Cases of Necessity, he may administer to him-

self: And this I take to be the real Meaning of

Tertullian, and yet we would not contend very

much with that Man who should understand

him as referring to that usual, tho' scarcely

justifiable Practice, in the ancient Church in

Times of Persecution, of receiving the Sacra-

mental Bread from the Hand of the Bishop, or

Priest, when they had an Opportunity, and

reserving part of it, that they might have it in

any sudden Exigence, when they might be

call'd to Suffering, and not know where or how

to get the Assistance of their Pastor, to comfort

and strengthen their Souls with so much of the

Memorial of their blessed Saviour's Passion, against

their approaching Trial. And this too, they give in such a Case to themselves, and may be their own Priests without encroaching on the Priestly Office.

With that Passage first quoted out of *Tertullian* concerning Laymen making a Church, our Saviour seems to agree, when he tells his Disciples, *Where two or three are gather'd together in my Name, there am I in the midst of them.* For in those Words our Lord makes those two or three a Church: For he is so present with none but his Church and the Members of it; and two or three may easily be gather'd together in the Name of Christ, tho' they have no Pastor, as no such Person is there mention'd among them. And I conclude, that such a Church was constituted by those twelve Disciples whom St. Paul met with at *Ephesus*, tho' their Number was greater; For, they had been baptiz'd only with *John's* Baptism, but had not so much as heard whether there was any Holy Ghost; i. e. whether there had been any such extraordinary Gifts of the Holy Ghost at that Time, as had been in the Days of the ancient Prophets, or as were expected in the Days of the Messias: By which we may be assur'd, that none of them were spiritual Officers at that Time. And such, perhaps, might those Churches be in the Houses of some particular Men, of whom St. Paul speaks in his Epistles; and, from what has even thus far declar'd, we are convinc'd farther, that true Evangelical Doctrine is more indispensably necessary to the present Existence of a Church, than either a Succession of Pastors, or a Succession of Believers in the same City or District: As a Body and a Soul are more necessary to the Being

Being of a Man, than Legs or Arms, or Beauty of Feature, or Symmetry of Parts, or Activity of Hands or Feet, or any other Members.

But, after all, tho' a *Trunk* is a true Body, and tho' an *Embrio* is a true Body ; yet they are no compleat or useful Bodies, unless the latter be reduced to a Shape, or a regular Disposition of Parts, and the other have all the natural Members join'd to it. So the Christian Church is a true Church, as professing the true Religion ; but it is not a compleat or long liv'd Church, without lawful Pastors and Governors. Among the ancient *Romans*, when a considerable Number of free Citizens of *Rome*, whether inhabiting that City or elsewhere, transferr'd themselves into another Place or Country ; they, by settling in such a Place gave a real Existence to a *Roman* Colony ; yet the Place or City where they fixt, was never dignify'd with the Title of a *Roman* Colony, much less was it endued with *Roman* Privileges, till such Time as Officers were sent to allot them their Lands, to draw the Outlines of the intended Town or City, to set out the Ground for their publick Buildings, such as Temples, Market Places, Theaters, &c. and to take a due Care of their religious Rites. And thus it is in the Christian Church, which is nothing else but a Colony drawn out from the rest of the World, which is a Church as to its Essence, when only a few Believers, concurring in one and the same Faith, give it its first Existence, but it can never pretend to a firm and perfect, or a lasting State, or to those Heavenly Privileges belonging to such a State, till all spiritual Officers are settled in it for its Instruction and Government. Should a common Sea-

man

man who understood the Religion of Jesus Christ, be cast by a Storm into a far distant Island or some foreign Country inhabited by none but Infidels; he might very lawfully instruct the poor ignorant Natives as he had Opportunity, in the Principles of that Religion he profess'd; he might, by God's Blessing upon his honest Endeavours, convert them so far as to make them heartily embrace those sacred Principles, and by this Method he might give Being to a true Church of God in such an Island or Country: But this done, he could neither initiate them by Baptism into the visible Body of Christ's Holy Catholic Church; nor nourish and strengthen their Graces by consecrating and administering to them the Sacrament of the Lord's Supper; nor could he set over them lawful Pastors and Governors, which are unquestionably great and valuable Blessings, and promis'd to the Church as agreeable to its Nature, and an Addition indispensably necessary to its Happiness. For, as for our suppos'd Case of a Church of meer Laymen; it would be an Evidence, either of the extream Infancy, or of the miserable persecuted State of the Church, which no wise Man, or good Christian would wish to see the Church reduced to again, tho' it might become never so pure or innocent by the Means.

But now, our blessed Saviour, when he design'd a Church, he design'd it not as weak and imperfect, bus as compleat and vigorous as possible; he intended more than a bare Subsistence for it: Therefore when the Seed of *Abraham* was chosen out of the rest of Mankind, to be a People *Holy to the Lord*, or to be his Church; he appointed

appointed by *Moses*, all Officers necessary for advancing the Service of God, and the Instruction and Happiness of Men; he set apart one entire Tribe for that weighty and important Work, that Religion might not only chuse a present Seat or Residence, but that it might be propagated and perpetuated among them, which could not be expected from broken and scatter'd Bodies, as it might from political and well regulated Societies. And so our blessed Master, when having given the Apostles their Commission, he commanded them to *go and make Disciples of all Nations by baptizing them*; he gave them Sense and Authority and Power from on High, to execute the Offices of *Prophets and Apostles, Bishops and Presbyters, Evangelists and Pastors*, to whom they themselves afterward added *Deacons*, that they might spread his Doctrin the better among the unconverted Nations; and that those Nations, as converted, might be settled under such a Discipline and Polity, as might in its own Nature help effectually to carry on the same Work. For tho' holy and undefil'd Religion be truly admirable in itself; yet its Residence being internal in the Soul of Man, and therefore not visible to those without; it cannot be attended with those charming Beauties which are necessary to recommend it to a careless and unobserving World. Men entirely free from all former Obligations, would act in Spiritual as they would in Temporal Cases: No Man of Sense would covet to live in such a Country where every one might do what was good in his own Eyes; For he is sure that such an extravagant Liberty would soon give Power to the Stronger to prey upon the Weaker, and
put

put an End to all public Security in an Instant: But he would desire to settle under a Government modell'd according to the original Rules of Reason and Justice, which may render the Governors venerable, and those who are govern'd happy: So those who have a Desire to know and to do well, and that they may do so, would have a more powerful Restraint laid upon their perverse Inclinations, than corrupted Nature can supply them with; would not chuse to converse at Random with a mad World, or to live among such only as might perhaps be capable of giving them some Instructions, but have not Power, or Authority enough to give them all the real Advantages of Religion, to reprove or correct their Miscarriages, or to prevent any Disorders among them: But such Persons would rather enter themselves as Members of such a Society, where Religion has all those Advantages which a just Learning, Industry, Prudence, Order and Authority can give it. What the Prophet tells us, would be the Jewish Objection against the Person of the Messiah when he should appear, viz. *That he grew up as a Root out of a dry Ground, that he had no Form nor Comeliness, and that, when they saw him, they could find no Beauty in him that they should desire him.* The same Objection would lie much more rationally against a confus'd Number of ungovern'd Men, who could be no more pleasing to any Eye than the first created Chaos was; especially, since God has declar'd himself, not the Patron of Confusion, but the God of Order,

I Cor. 14. as in all the Churches of the Saints.

33. But tho' we have asserted that Governors are not of the Essence of a Church, as a Church; this

this Assertion does not in the least weaken the Divine Right of Church Government or Governors ; any more than declaring, that the first confus'd *Chaos* had its Original from the all-powerful Command of God, would prove that Form and Beauty and Continuance, added to it afterwards were not the Effects of the same Divine Power. *Adam* was a Man really and unquestionably before there was any such thing as a *meet Help* found for him ; yet God saw that it was not good for Man to be alone, but that for the better and more natural Continuation of his Kind, it was necessary that he too should have a Female Companion. Again, a Man is a Man, tho' he has neither Meat, nor Drink, nor Clothes, (for none of those things are essential to him, but his Essence lies in the Union of a Rational Soul with a Humane Body ;) yet, abating Miracles, Meat and Drink at least, if not Clothing, are indispensably necessary to his well Being and Continuance in this Life: So, tho' the Church of Christ may have a real Existence when it has no Governors ; yet its Founder designing its Perpetuity, provided Governors for it by the same Authority by which he gave it a Being at first ; and by so doing, prov'd that Governors appointed by him who had sufficient Authority for that Purpose, were absolutely and indispensably necessary to that intended Perpetuity, and the well being of the Church. It is a Curse to all Men, and the Ruin of all Humane Society, for them to be without Conduct and without Order ; and therefore I am sure that such Liberty can be no Blessing to any gathering Society of Believers.

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I have not put *assembling together in private or public Congregations for the celebrating of God's Worship, or the Participation of his Sacraments* into the Definition of a Church; because, as I have clearly demonstrated, there may be a true real Church in the World, tho' the Members of it cannot assemble together for that Purpose. For Men may profess and carry on the Interests of the same Faith or Holy Religion, tho' they were dispers'd into so many Parts of the World that it would be impossible for them to meet together, unless they should be brought together by such a Violence as the Apocryphal Story tells us *Habaccuc* was carried out of *Judea* to *Babylon* by, and set upon the Den of Lions, when *Daniel* was cast into it. Seeing *Divine Worship* is Essential to Religion, and *assembling together* is an excellent Assistant to Devotion in the Worshippers; the Power of assembling so together is a very great Felicity to all the sincere Members of the Church; and it is the most efficacious Means of mutual Edification and Proficiency in Divine Knowledge and Practice: But it is no more necessary to the *Being* of the Church, or to the Offering of true Divine Worship to God; than it is absolutely necessary for a Man designing to travel from *London* to *York*, to take only the best and nearest Road thither: He may take that Road, and doubtless the Wisdom and Convenience of so doing would be evident enough: But still he may reach *York* at last, tho' he take the worst Way, and that many Miles about. But we know that it was the Practice of the Apostles and the eldest Converts to Christianity, to meet together in Bodies to worship their Maker: And the same is pursued by all Christians, tho'

not

not with equal Zeal, to this Day; tho' the Persecutions which they meet with, oblige them sometimes to assemble in more and smaller Congregations: And these Assemblies, whether greater or lesser, are call'd *Churches*; partly as their Meeting together is a Call of those who so meet, out from those about them who do not meet together; but principally, as they are Part of that Body of Men call'd out of, and distinguish'd from, the rest of the World, by professing the same Faith, and carrying on the same Interests of the Gospel of Jesus Christ.

Such an Assembly too may be assembled really and only for *Divine Worship*, and may perform that Worship so as to be accepted of God, without any particular Ordain'd Officer to preside in it, or tho' no Man has a lawful Call to dispense the Ordinances of God in it. For an Assembly of Christians in a particular Exigence may pray altogether, or may sing Psalms altogether, which is a Part of Divine Worship, as we see they frequently do: Or some one may be the Mouth of the whole Congregation voluntarily, or at their Desire, tho' he be the most inferior Person in it. But since Men are requir'd to assemble themselves together for God's Worship, where they may, as it is the readiest Way for mutual Benefit and Edification, which the great Author of our Religion principally intended, tho' they are sometimes under a Necessity of using less agreeable Ways; yet lawful Pastors, or spiritual Guides duly authoriz'd, make those Assemblies much more useful to that excellent Purpose than they could, or can be without them. For a spiritual Power justly deriv'd from those who had it themselves before,

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is more capable of methodizing and adding Authority to our public solemn Divine Worship than others are. He who is invested with such a Power, has, or ought to have something of an Awe upon such an Assembly, and they ought to have a Reverence for him, as one whose Office is, and whose Gifts ought to be suitable to the Work he undertakes, and whose Words, we may rationally suppose, will make a deeper Impression upon the Minds of such as hear him, than the very same Words uttered by one who has no Authority can. Such a Person invested with such a just Power, is not only fit to be the Mouth of an Assembly or Congregation to God, which by virtue of that Power he is obliged to be; but by virtue of the same Power, he is, what none but such as he can be, the Mouth of God to the Congregation.

From a due Sense of this Duty being incumbent upon God's Priests, or the Governors and Instructors of his Church; when the Prophet on Occasion of some extraordinary Judgments then
Joel 2. 15, coming upon Israel, warns them to sanctify a Fast,
16, 17. and to call a solemn Assembly, he presently subjoins,
 without mentioning any other Intercessors, *Let the Priests, the Ministers of the Lord weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine Heritage to Reproach.* And then, as the Law of Moses was God's Word and Will to the People of Israel; so the Reading and Explaining, or, as we call it, the Preaching of that Law belong'd to the same Priests of the Stock and Lineage of Aaron; as appears from the Practice of Ezra and his Companions, when, after their Return from the Captivity of Babylon, the People were to be instructed

instructed again in the Language and Meaning of that Law which then was almost forgotten. So under the new Law the Business of *Prayer*, Neh. 8. 1. and the Ministry of the *Word*, belong'd at first to the Apostles only, and afterward to none —9. Acts 6. 44 but such as were commission'd by them: For which Reason St. James requires, that *those who* James 5: were sick, should send for the Elders of the Church, 14, 15. i. e. the Christian Bishops or Priests, that *they might pray over them*, that their Sins might be remitted, and their Distempers remov'd. Not but that their Lay Friends might pray for them, and might find Acceptance with God; but there was no Promise made to them in the Case, and therefore, they could not plead with God on the sick Person's Account with the same Confidence or Authority as the Priests Ordain'd for that Purpose could: Hence we find the Apostles Preaching, Praying, Baptizing, Communicating, and Ordaining others to succeed and assist them in same Work.

Now such Officers as perform these things in our *private* religious Assemblies (as our worshipping Congregations may justly be call'd with respect to the Universal Church; tho' they are *public* as they are visible and open to all Comers;) Such Officers, as they are the Beauty and Security of the Catholic Church, so they are the Crown, the Perfection and the Happiness of every private Assembly. And as God, when he chose a whole Nation to himself, appropriated one whole Tribe to his own Service; so there were mighty Numbers of Bishops, Priests and Deacons ordain'd by the Apostles and their Successors, for the Service of the Christian Church, and the Instruction of Believers.

Thus, as upon their multiplying there was a Necessity that they should break every Day into more Assemblies for Divine Worship; so no religious Assembly, except only in Times of extream Danger, might want proper Officers to guide and direct them in that Worship: And by this Mean, the Church Officers under the Gospel, grew more numerous proportionably than the *Jewish* Priests ever were; as *Christianity* was spread abundantly farther thro' the World, than ever *Judaism* had been.

And here we may observe, That the Catholic or Universal Church was in the Order of Nature, before any Particular, National, Provincial, or Diocesan Church, or any private Worshipping Congregation could be. So single Families were before Kingdoms or Commonwealths; Original Springs before the Rivers flowing from them. For tho' with respect to the whole Body of Christendom, the Church of *Jerusalem* might be call'd a particular Diocesan Church, as it was gather'd in a particular District or City; yet as it contain'd at first the whole Body of Believers, it was really, at that Time, the Catholic or Universal Church. But as the Number of Believers increas'd, the Bounds of the Catholic Church were extended: as the Name and Dignity of a Mother is enlarged upon the Multiplication of her Posterity. The Catholic Church is as a Castle founded upon a Rock; from which, tho' none can pass but only thro' one Part, yet the Way from it parts and leads presently into every Quarter. From hence too we may observe farther, that as the Catholic Church, when it was confin'd to *Jerusalem*, was abundantly furnish'd with all those
Spiritual

Spiritual Officers who were necessary for its Government and Instruction; so upon the Dilatation of its Bounds, and branching itself out into several particular Churches, it did not lose of its former Perfection; but by those very Methods by which it provided for the Management of its several Members, it provided for it self: And the same spiritual Officers who had the Care of particular Districts and Congregations, and could administer all Divine Offices to, and with, them, had the same Care and Interest in and over the universal Church. Thus, he who was Bishop of *Jerusalem*, was a Bishop at *Antioch*, and at *Rome*, and at *Alexandria*; and a Presbyter of one, had the same Authority in another Diocese: Only for the better securing of Peace and a good Understanding among them, it was agreed in Councils among themselves, that none should exercise his Function in any Province but his own, without the Leave of those Bishops into whose Dioceses they might come. And thus far we have consider'd the Nature of the Church as *universal*, and in all its Branches; we have consider'd it as with, and as without, Governors, what Provision our Lord has made for its Perfection and Continuance, and its Distinction as a Church from the Body of Mankind. And from all this will appear farther, That

A Society of Christians, tho' call'd out of, or distinguish'd from all who are no Christians by their peculiar Interest and Profession; yet, consisting of Persons subject to the same Passions, and guided by the same Affections as others are, must be preserv'd and made useful by the same Means as other Societies are. We have not yet

known, or heard of, any Number of Men, so absolutely Masters of themselves, or so entirely submissive to the peaceful Rules of the Gospel, but that Ambition, Pride, Envy and the like Passions have at some time or other prevail'd upon them: And it is very natural for Disorders, Contentions and Abuses to rise from such Originals. Men therefore must be strangely prejudiced, who can imagine that an All-wise God would take care to prevent Mischiefs and Disorders in civil Affairs, by settling Government among Mankind in general; and yet that he neither took a proportionable Care for those whom he, in a more peculiar Manner appropriated to himself, to hinder any Confusions among them; nor yet made them more than Men, above all the Impressions of corrupt Nature, or repeated Temptations, so soon as they believ'd. We make no doubt but that the Professors of Christianity, as such, may reap much Benefit from the kind Influences of those Civil Magistrates, whose Subjects they are, and to whose Jurisdiction they must belong, as to all their worldly Concerns; notwithstanding those sacred Liberties which they derive from the Gospel; and we doubt as little, that all Princes and Governors, who call themselves, and really are Christians, are and will be *Nursing Fathers* and *Nursing Mothers* to that Church of which themselves are Members, or to the general Society of sound or true Believers: We doubt not but that secular Princes have the same Power and Authority invested in them by God himself, over living Saints and lawful Ministers of the Gospel; as they have over such as are without: We suppose that no secular Honours or Interests,

Interests, no Lands or settled Revenues can be enjoy'd by the Ministers of Jesus Christ, but under the Protection and Security of their Laws; and that, where several Persons qualify'd according to the Prescriptions of God's Word, are propos'd for the superior Offices in the Church; it is the just Prerogative of Sovereign Princes and Governors, to resolve and determine which of those Persons shall, upon a Vacancy, be admitted to such or such an Office.

But granting all this, we know as certainly, that where all the settled and legal Inhabitants of a Country or Kingdom make an outward Profession of Christianity; there the several Inhabitants of such a Kingdom or Country are to be consider'd very differently; as they are all the Subjects of a *Temporal* Sovereign, and as they are all the Subjects and Servants of JESUS CHRIST. *Temporal* Sovereigns know and may command their Bodies, the blessed JESUS understands and governs their Souls. To Princes we are to pay Obedience in all outward things, where they command nothing contrary to the Laws of God; we are to submit readily to the Justice of their Laws, and to spend our Lives and Estates in their Defence and Service; we are to pay them Tribute, Customs, Honour; and to pray to God, the sole Giver of all real Blessings for them: And if we fail in any of these Particulars, we are liable to Judgment, and it may be justly executed upon us, whether to Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment. And these are the utmost sensible Punishments which any earthly Potentate can inflict upon us. The End and Design for which Temporal Princes and Governors

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exercise

exercise their Authority over us, is to secure our civil Peace and the quiet Enjoyment of what we are lawfully possess'd of: It is to provide such Laws for us as may defend us from Injuries; and that we may know whither to appeal when we are abus'd and oppress'd by unreasonable Neighbours: It is to defend us from the Insults of foreign Adversaries, that there may be no Crying out, *no leading into Captivity, and no complaining in our Streets*: It is to judge of and to determine emergent Controversies; to distribute Judgment and Justice, and as far as possible to allay all Quarrels and Contentions whatsoever. Where this Sovereign Authority is in the Hands of Christians, they are obliged to protect their Subjects in their Service to Almighty God; to defend the Professors of the Gospel, both Pastors and People, from the violent Attempts of wicked and unreasonable Men; And *happy are the People who are in such a Case!* But infinitely more *happy are the People who have the Lord for their God!* A peaceful flourishing Church, where true Holiness and practical Piety prevails, is a glory far beyond all those which attend a serene, victorious and perpetually triumphant civil State.

But our blessed Redeemer demands nothing of us that is inconsistent with the most entire and faithful Subjection to those whom he has set over us in civil Matters: Nay, that Piety and Goodness which he cultivates in us by the Influences of his blessed Spirit, makes us yet more capable and more willing to perform our Duties to them: They are not Christians who engage in Plots, Rebellions, Insurrections, Murders, Parricides, but they are Men of debauch'd Understandings,

derstandings, vicious Lives and monstrous Principles; They are Sceptics, Enthusiasts, Hypocrites, Atheists, the Enemies of all sincere Religion, and the incurable Plagues of all Kingdoms and Commonwealths: With such, as we are Christians, we have nothing to do. But, as Christians, we are to make a compleat Surrendry of our Hearts to our common Saviour;

My Son give me thy Heart, is his Demand: All the Devotions of our Souls, all the Abilities of our Minds, all our Passions and Affections are truly happy in an entire Vassalage to him: *His Service is perfect freedom.* Be our Fortunes never so great, our Estates never so contemptible in this World; let us sweat in Armour in the Service of our Prince, or toil in the Law for the Assistance of our Fellow Subjects; let us be obliged to a continual Attendance upon awful Majesty, or live at Ease and Quiet in our Country Retirements; let us fill the Thrones of Monarchs, or sigh out our unhappy Lives in heavy Fetters, and in gloomy Dungeons; let our Case be what it will, our Heavenly Master still requires the Service of our Minds, the Submissions and Acknowledgments of our Souls: To him we are to devote our Prayers, the humblest and the most fragrant Ebullitions of our Hearts; to him we owe the Tribute of Immortal Praise, and the continued and uninterrupted Service of our longest Lives: What he propounds to our Faith we are to believe, what he commands us we are to practice: In all our Thoughts, Words and Actions we are to advance his Glory; and what Truths we have receiv'd from him we are to value at so high a Rate, as rather

Prov. 23.
26.

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ther to expose our Bodies, to the most exquisite Tortures, rather to lay down our Lives under the severest Cruelties of inveſtive Malice, than to undervalue, or renounce them.

If we fail in, or neglect our Duties to this our Heavenly Sovereign, we cannot be acquitted by him for any temporary Punishments falling on us, but, as he is able, so he certainly

Matt. 10. 28. will cast both our Bodies and our Souls into Eternal Burnings. The End and Design of our Saviour's Government is not to advance our outward or worldly Grandeur; not to make us great, honourable, powerful, wealthy; but it is to make us eminent in Virtue and Goodness, to help us to subdue all those domineering Corruptions, those base and unworthy Inclinations which generally enslave us: It is to procure a lasting Calm, a well grounded Serenity in our Souls, such as nothing can take from us; that the unaccountable Revolutions of this lower World, the Instability of our best and dearest Enjoyments here, nor the impetuous Assiduity of the Temptations of that great Enemy of Souls, may prevail against or ruin us: It is to teach us, to grow in Grace and in the Knowledge of himself; to mind all and only those things which are true, just, honest, pure, lovely, and

2 Pet. 1. 5, 6, 7, 8, 11. of good Report; to add to Faith Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness and Charity; that so not being found either barren or unfruitful, an Entrance may be administered to us abundantly into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. From all which things considered together, our Saviour tells us, that his

John 18. 36. Kingdom is not of this World, tho' his Power every

y where is absolute and uncontrollable : *i. e.* He regards not the outward Submissions of Men, he values not the Poms or Vanities of a wicked and declining World ; nor will set up his Throne in any the mightiest Empires, or the most victorious Commonwealths : *Jerusalem* in a conquer'd State may be more gracious in his Eye, than *Rome* the Mistress of the World in its most flourishing Condition : A *Lazarus* may be dearer to him than the Rich Man in all his Grandeur. What our great Master loves is Sincerity and Righteousness in the inner Man, let the Person be what he will who is endow'd with those Qualities ; and he requires, that as himself, as being God, is a Spirit, so those who worship him, *should worship him in Spirit and John 4. 24. in Truth.*

These things then as we understand, or are taught, so we ought to believe ; and we cannot but know how much more Men are generally sway'd by Temporal than by Spiritual and Eternal Considerations : *i. e.* We cannot but see how much more easy it is to oblige Men to Obedience to Civil Visible Powers, where a thousand Inconveniences attend a froward and inflexible Temper. And the Punishments decreed by Law against several Kinds of Crimes are near at hand, and soon inflicted. We cannot but see that Obedience is more easily procur'd to these, than to the Commands of invisible Powers and the Punishments of a future World : For Men are always apt to put the evil Day far from them, and *because Judgment from Heaven is not speedily executed against evil Doers, therefore the Hearts of the Sons of Men are wholly set in them to do Wickedness.* Hence, tho'

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tho' we have none who deny the Being of Sovereign Princes, and the Force of their Laws, where they are careful to put them in Execution; (and whosoever should pretend by Argument to prove, that there were no real Sovereign Powers and no Laws in the World, would be laught at by all Mankind, and it may be confuted by the Ax or Gibbet;) yet every Day gives us Instances of impudent and hardened Wretches, who, in spite of their own inward Convictions, will deny the Being of a God, and by all the little Wit they have, endeavour to root the Fear and Notion of him out of the Minds of others. Now, while we reflect on these things, an ordinary Dose of common Sense will make us to conclude, that it was necessary that our Saviour, to whom alone the Empire of Souls belongs, should have some Substitutes and Vicegerents in Spiritual Affairs, as well as we know he has in Temporal; to which Spiritual Vicegerents the Management of Mens Minds in those weighty Concerns should more peculiarly belong; and who should be as accountable to him their Head for their Management in Spiritual Affairs, as Kings and Princes are for their Management in Temporals.

In Evidence of which reasonable Conclusion,
 1 Cor. 12. the Apostle informs us, that *God has set some in*
 28. *the Church, first Apostles, secondarily Prophets,*
thirdly Teachers, after that, Miracles, Gifts of
Healings, Helps, Governments, Diversities of Tongues;
 which last are not the Characters of particular Officers, but the Qualifications bestow'd by the Holy Ghost on those Apostles, Prophets and Teachers mention'd in the former Part of
 the

the Verse, and which justly recommended them to the Reverence of all the believing World. But it is not reasonable to think that He whose Wisdom and Knowledge were infinite, should ordain such Officers to manage his own particular Concern, to preside under him over the several Precincts of his own Empire, without such Motives as were of the greatest Weight, and wholly unanswerable. When then we have given to our Temporal Superiors all those Powers which the Laws of God or Nature have bestow'd upon them; when we have cloth'd them as we ought, with all that Authority which is necessary for the Government of their States and Kingdoms; yet we must assert that it is not in their Power to ordain or make a Bishop, a Presbyter, or a Deacon: Princes by their supream Authority may appoint where a Bishop, Presbyter, or Deacon shall officiate when they are Ordain'd; But for *Holy Orders*, (unless they have receiv'd them themselves) as they are Temporal Governors, they have no Authority to confer them on any, tho' never so well qualify'd for them.

Now, if we consider the great Difference there is between the Designs carried on by Temporal Governors, as such, and by Jesus Christ, as the sole Head of his Church; if we consider the Different Methods they make use of to carry on their Designs; if we observe that every Person, whether a Professor of Religion or an Atheist, whether a Christian or a Pagan, is the proper Object of secular Authority, and that only those who profess to believe in the Name of Jesus Christ are the Objects of his Spiritual Power; and if we observe
farther

farther the extream Difference there is between the Numbers of those subject to Temporal Authority, as such; and those subject only to Spiritual Authority, as such; the Distinction there is between the Contrivers and Executioners of their Laws, and the Nature of the Laws themselves as they are distinct one from another: All or any of these Considerations will satisfy us thoroughly, how different those Notions ought to be which we have of a Civil and of an Ecclesiastical Society.

And yet there is a great deal of Resemblance between the Contrivance or Model of the Government of an *Ecclesiastical Society*, and the Government of *Temporal States and Kingdoms*. There was no one particular Person under God, who was, or could be capable of managing the universal Monarchy of the lower World: And therefore, when Men began to multiply on Earth; God did not settle the universal perpetual Monarchy upon any one Person: but, as *Adam* was constituted the first Monarch, as he was the first Father of the World; so when his Sons went out from his Presence into the distant Quarters of the World, so that their Affairs could not fall under *Adam's* Cognizance; every Father of a Family had the same Power over his own encreasing Family, with *Adam's* Blessing, as *Adam* had over all Mankind at first. God seem'd to act in this Case as he did in the Case of *Israel* afterwards: When *Moses* was made sensible by his Father-in-Law *Jethro*, that the Work of judging all the Tribes of *Israel* was a Burthen too heavy for his Shoulders, and therefore seventy Persons were chosen to assist him; God took of the Spirit which he had given *Mo-*
ses

Yes before, and put it upon every one of those Select Elders: So too upon the Separation of *Adam's* Sons from their Father, and from one another, God took of that Spirit which he had originally bestow'd upon *Adam*, and gave it to the several Heads of his descending Families: And so he divided the Power of Government among several Princes and Potentates, who in their several Dominions bear the Divine Character, and are not responsible to any of their own Subjects, nor yet to any of their Neighbouring Princes, tho' acting in their several Countries by the same Heavenly Deputation. Such Potentates, how great soever, are still accountable to him who made them his Vicegerents, and they are accountable to him for their Administration of that Authority entrusted with them; and so many Hands make light Work, *Multorum* and the smaller Divisions of the World are kept *Manibus* in due Order, which, otherwise would be alto- *grande le-* *vatur O-* *nus.* together unwieldy and unmanageable.

Our Saviour modell'd the Government of his Church in the same Manner: He himself, as God, and so knowing, and being able to do all things; and as Man, having all Power given him both in Heaven and in Earth, was, is, and ever will be able to govern his mystical Body in his own Person: But no one meer Man is capable of presiding in and over it as he did. The best of Men are liable to Weakness and Error; and it is absolutely impossible for Men on all or any Emergencies to have Recourse to any one Person living, from the distant Parts of the World: And this renders an Ecclesiastical Monarchy under any one Man absurd and impracticable. Therefore the Superintendency of

of the universal Church, which was originally founded in Christ himself, was by him, out of the Fulness of his own Power, divided among his Apostles at first; and by them among others, according to the Encrease of the Number of Believers; where every Bishop in his own peculiar Diocess was like one of the first Patrarchs in the Head of the numerous Branches of his Family; and every Presbyter like a Steward of the Household, of whom each of them had his several Share of Concern allotted to him, or as an under Branch of the same Patriarchal Family, presiding over and taking care of his own particular Congregation. Now, tho' these several Governors might, singly and by themselves, have been able to have done very little toward the Reformation of a wicked World; yet all of them, in their several Stations, joining heartily together in carrying on the same sacred Work, they might be, and actually were, very instrumental to the Felicity of Mankind. And as we see the malignant Effects of Anarchy in Civil States; so we may assure our selves, that a boundless Liberty in the Church without Guides, without Governors, would have as fatal Effects in that Spiritual Body, and would in a few Years root out the very Name of Christianity from a confounded and distracted World.

Nor can all the Enthusiastic Dreams and extravagant Conceits of the diffusive immediate Instructions of the Spirit of God, (which those who have the least Pretences to them, are most apt to boast of,) supersede this Necessity of Superiors and Governors in the Christian Church.

Isa. 44. 3. For let us suppose those Prophecies of *Isaiah* and
of

of *Joel*, to be as full and plain and comfortable *Joel 2. 18.*
as any can desire of us; were they not literally
made good in the Descent of the Divine Spirit
in so extraordinary Manner upon the Apostles
and their Companions at the Feast of *Pentecost*?
Nay, did not St. *Peter* vindicate himself and
his Company from the scandalous Suggestions
of malicious Men by one of those very Prophe-
sies before mention'd, viz. *It shall come to pass in* *Acts 2. 17.*
the last Days, saith the Lord, *that I will pour out* *18.*
my Spirit upon all Flesh; your Sons and your Daugh-
ters shall prophesy, and your young Men shall see Visi-
ons, and your old Men shall dream Dreams; and on
my Servants, and on my Handmaids will I pour out
of my Spirit in those Days, and they shall prophesy.
Now we cannot reasonably believe that any of
our modern Visionaries can give us a better
Account of the Accomplishment of these Pro-
phesies, than St. *Peter* did in this his first Ser-
mon, when he was full of the Holy Ghost: And
yet, tho' these Predictions were so exactly ful-
fill'd on that glorious Day of *Pentecost*; and tho'
the Generality of the first Believers were bless'd
with the extraordinary Gifts of the Holy Spirit;
yet these things, as the Scripture informs us,
did not at all take away the Necessity of Church
Government or Governors; but the Apostles
at that very Time, were constituted Bishops
and Pastors of the Christian Flock, and took
care to transmit their Authority down to others,
who might exercise the same governing Power
in their Absence and after their Decease. And
what an irremediable Breach had there been
made in the Infant Church, by that Question
rais'd about the Necessity of *Circumcision*; had
there not been a Power resident in the College
of

of the Apostles to determine it as they did, and to oblige all who call'd themselves Christians
Acts 15. 6. to submit to their Decrees? What scandalous
 30. Opinions and Practices would have gotten footing in the Church of *Corinth*, had not St. Paul had Authority to visit them with the Rod of Discipline, upon Occasion, and to deliver over
 1 *Cor.* 5. an incestuous Criminal to Satan? What havock
 5, 13. might a saucy and assuming *Diotrephes* have made among the Faithful, if there had been
 3 *John*, v. no St. *John* to call him, or other of his Temper,
 9, 10. to an Account for his malicious Prate and unreasonable Domineering?

And are we now in these Days in a happier Condition as to the powerful Influences of the Spirit, than the Christians of the Apostolical Age were? Are our Saints more pure, more knowing, or are the Gifts of the Spirit more discernible in their Discourses, in their Lives, or Conversations? Let us see those then who pretend to such extraordinary Perfection, who fancy themselves to be above all Government and Ordinances; Let us see them cast out Devils with a Word; and deliver themselves in as great a Variety of Languages as the Apostles did; let us see them perform such useful and unquestionable Miracles, to which the Senses of all Sorts of Men will give a clear and certain Attestation; Let us see them cure all Diseases by the laying on of their Hands, by Garments brought from their Bodies, or by their transient Shadows; or break the heavy Chains of Death, and let the Prisoners go free; Let us see Men *really* eminent for Piety and Holiness attain to this Height of Apostolical Power; Still, in spite of all Appearances to the contrary, we must acknowledge

knowledge that without Government and Governors Men so wonderfully endow'd cannot subsist as a Church, or pretend to any thing of Stability or Perpetuity as a confederated Body or Society. These miraculous Gifts, if they ever had them, might fail. *Judas* had a Commission once to do Miracles as well as the rest of the Apostles; but doubtless that wonder-working Power left him when he betray'd his Master. The Apostles, after their Master's Ascent into Heaven, were not always guided by an unerring Spirit: If they had, there could have been no such sharp Passages between *St. Paul* and his dear Companion *Barnabas*, or between *St. Paul* and *St. Peter*. But as the Apostles were liable to Temptations as well as other Men; as their Spirits might be disorder'd, their Passions rais'd, and the Calmest of their Tempers ruffled: So when the Influences of the Holy Ghost were but a little withdrawn; as the Prophets of the New Testament were but Men as well as those of the Old; so they might stand in need of somewhat equivalent to the *Minstrel*; to resettlement their Minds, and to reconcile their Humors, and to fit them for the Return of those Influences as well as *Elisha* did. And, if in this degenerate Age of the World, Men should be of a more settled and pious Temper than they were in those elder Times; we have most of us liv'd for a long while under a very great Mistake.

2 Kings 3.
15.

We find by woful Experience, how necessary it is now a Days to follow *St. Paul's* Rule, to preach the Word, to be instant in Season, out of Season, to reprove, to rebuke and exhort with all Long-Suffering and Doctrin. Nay, the very Adversaries

1 Tim. 4.
2.

versaries of the Church of *England* plead this same Necessity, to authorize that unlawful Presumption by which they take upon themselves the Preacher's Office without any lawful Commission. But if all may be Teachers, who shall be the Hearers? If the extraordinary Influences of God's Spirit are general, what need is there that any should be taught? If *all be* *taught of God* in their Sense, why should any one Man take upon him to preach more than another? And if all be fit to teach, then none can be fit to hear. And yet, after all, among the boldest Pretenders to these extraordinary spiritual Gifts, as well as among those who are utter Strangers to the Sound of the Gospel, when we come to discourse with them about the most weighty and essential Principles of our Holy Religion, we find nothing but a stupid and amazing Ignorance. We acknowledge, as I have observ'd before, that all true and sincere Christians are *Priests to God*, i. e. they are all bound to offer up the Spiritual Sacrifices of Prayers, of Praises, and of a Holy Life to God. But, if any upon that Ground, will take Liberty to depose and lay aside the lawful Governors and Pastors of the Christian Church; then upon the same ground, (since the same Text calls Christians, *Kings*, as well as *Priests*;) we must cast off all Subjection to our lawful Temporal Sovereigns: For subordinate Monarchs are meer Absurdities: And this, indeed, is what all our Enthusiastic Sects and Parties would be

Isa. 54. 13. *taught of God* in their Sense, why should any one Man take upon him to preach more than another? And if all be fit to teach, then none can be fit to hear. And yet, after all, among the boldest Pretenders to these extraordinary spiritual Gifts, as well as among those who are utter Strangers to the Sound of the Gospel, when we come to discourse with them about the most weighty and essential Principles of our Holy Religion, we find nothing but a stupid and amazing Ignorance. We acknowledge, as I have observ'd before, that all true and sincere Christians are *Priests to God*, i. e. they are all bound to offer up the Spiritual Sacrifices of Prayers, of Praises, and of a Holy Life to God. But, if any upon that Ground, will take Liberty to depose and lay aside the lawful Governors and Pastors of the Christian Church; then upon the same ground, (since the same Text calls Christians, *Kings*, as well as *Priests*;) we must cast off all Subjection to our lawful Temporal Sovereigns: For subordinate Monarchs are meer Absurdities: And this, indeed, is what all our Enthusiastic Sects and Parties would be

1 Pet. 4. at. So again, *Every one as he has received the* ^{10.} *Gift*, so, doubtless he ought to minister the same to others, as good Stewards of the manifold Grace of God: i. e. Every one to whom God has given the

the Blessings of this present Life with a free Hand, ought to be kind and liberal to others who want them: They, as God's Stewards, being obliged to provide for the Necessity of his and their Fellow-Servants; and by so doing, they prove themselves good and faithful Servants to their gracious Master. And this Interpretation agrees best with the preceding Command, *Use Hospitality one towards another without grudging.* If any Man would understand the former Words of spiritual Gifts, and by such Gifts mean an Ability to pray or preach, which who ever has, ought to make use of and improve for the public Instruction of others; we deny that every Ability of the Mind is a *Spiritual Gift* in the Gospel Sense, and we deny that any have any true Spiritual Gifts or Assistances to that Purpose, without a lawful Commission. Without That, those whom the unthinking World admire, as having the greatest Gifts of all others, are but as Prisoners in a little Ease; they have the Gift or Faculty of Walking, but let their Spirits be never so active, they are incapable of exerting the Gift without the Permission of Authority, unless they break Prison, which is generally, a Matter of very dangerous Consequence.

v. 9.

If we fairly examine the Management of those Christians, who were dispers'd by the Persecution rais'd against St. Stephen, as it is laid down in the History of the *Acts of the Apostles*; it is plain, that tho' they were not the Apostles, yet they were the Apostles Companions, the known Governors of the Church at that Time, who were so dispers'd: For the Story mentions no others; only Philip, the Deacon

Acts 8. 4.

and Evangelist, is taken notice of, so soon as ever he appears in Action. Now the very Occasion of this Dispersion of the Disciples confirms my Assertion: For, as for the Community of Believers, they are less liable to the Cognizance of Persecutors than their Guides, or Teachers are: But it has always been a Maxim of politic Persecutors, *Smite but the Shepherds and the Sheep will be scatter'd abroad.* If we consider the State of the *Jewish* Nation at that Time, it was slavish enough, they were govern'd by a *Roman* Officer, as a petty Province of the *Roman* Empire: They had not the Power of Life or Death in their own Hands; and *Tiberius*, who in all Probability, was still Emperor, was no Persecutor of Christians; and therefore, tho' to please, or keep quiet a Nation given to Seditions and Insurrections, the *Roman* Presidents might so far comply with them, as to permit the Prosecution of some of the Ring-leaders of the Christian Sect, as they call'd it; which might be justly call'd a great Persecution in that Infant State of the Church; yet they durst not give them leave to go on to a more diffusive or general Persecution; since such a bare Connivance might have been fatal to the Governors themselves. Now from this Consideration it will follow, that if the Lay-Multitude of Believers were not persecuted at that Time when *Stephen* was cut off; then the Lay-Multitude had no Reason at that Time to fly, or to disperse themselves: But if the persecuting Humour pursued only the Apostles and their Companions, as Pastors and Governors of the Church; then the Apostles had reason to hide, and their Companions had reason to fly and did, so;

so: And when they, in their Dispersion, are said to have preach'd the Gospel wherever they went, they were still in their proper Employment; and uncommission'd or unordain'd Persons can have no Encouragement from their Practice to take upon themselves the Pastoral Office.

Or farther yet, we may observe the Force of the original Expression made use of in the Text, from which some would infer, that Ordination is not so necessary for a Pastor or Governor of the Church as we pretend: The Words are these, *They who were scatter'd abroad* Acts II.

upon the Persecution which arose about St. phen, travell'd to several Places there named, preaching the word: 19.

Where of *those who were scatter'd abroad* it is said, *They went out or travelled, preaching the word;* but of St. Philip, when he came to Samaria it is said, he preach'd to them with

Authority. Where those who understand the Greek Language, tell us that *Ευαγγελίζεσθαι*, signifies only to carry glad Tidings, or to publish joyful News: And any Man, or

Διασπέντες, διήλθον
εὐαγγελίζόμενοι τὸν λόγον.

Woman may do that tho' they are not distinguish'd by any sacred Character: Whence the Women who gave the first Notice of our Saviour's Resurrection, are by some call'd the first Evangelists: And yet we know that Women are forbidden to *speake in the Church*, and therefore to be sure they can be neither Teachers

nor Governors. Hence the Word is us'd in the same Sense of publishing good Tidings by *Heathen Writers*; and it is a Work which even a Child, who can but speak, may in some Measure perform: But for

Λόγους ἀγαθὰς φέρων,
εὐαγγελίσασθαι ὑμῖν
πρῶτον βέλομαι. *Aristoph. Equit.* Ὡς περ τῇ
πατείδι μεγάλας εὐτυχίας
εὐαγγελίζόμενος.

Διδεῖς ἀγγε-
λοι ἢ δὲ καὶ
ἀνδρῶν
κῆρυκες,
ἀγγελοι
διακονοι,
οἱ ὑπὸ
τινὸς ἐπι-
τελουῦντες
τὰς πράξ-
εις. Hes-
ychius.

the Word κηρύσσειν, to cry, or to proclaim, which is us'd in the Account of *Philip's* Action at *Samaria*; it is a Word appropriated wholly to a sacred Use; whence κῆρυκες are, by *Homer* a *Heathen* Poet, call'd the Messengers of Gods and Men. And *Hesychius* explains the Word by Messengers, Ministers, such as are employ'd under others; as they are, when employ'd either by God or Man: Such were the *Heralds* of old in Armies, whose Persons as being Messengers from one Prince or General to another, were always look'd upon as sacred; and such are *Ambassadors* by the Law of Nations; no civiliz'd People ever presuming to violate their Characters or their Persons: And if the Ambassadors, or *Heralds* of Princes are distinguish'd from all other Subjects by their Business and by their Characters, which none can take upon themselves without a special Commission; then much more must the *Heralds*, or *Ambassadors* of the King of Kings be distinguish'd from all others by theirs; and while any body may εὐαγγελίζεσθαι, publish good News, or glad Tidings; none but Persons especially commission'd, or lawfully ordain'd as *Philip* was, can κηρύσσειν, preach with Authority, or enter upon the Care of their great Master's Affairs among Men. So that from the Practice of these Persons, dispers'd on Account of the Persecution about *St. Stephen*, no Argument can be drawn for the Preaching of Persons wholly unordain'd; nor to vacate the Necessity of Pastors and Governors for Management of the Christian Church, distinct, by the Particularities of their Commission, from the Rulers and Governors of the State.

And

And as Government and Governors particular and distinct from those of the State are indispensably necessary both for the present and future Being and Well-being of the universal Church, and every particular Branch of it; so the Work appears as hard to maintain a Society, already settled, in that Condition in which it is settled, as it was to settle it at first: For, as in Countries without Government, every neighbouring Prince or State presently seizes the Provinces nearest to themselves, till the whole is swallow'd up; so, should the Catholic Church of Christ be once depriv'd of its lawful Pastors and Governors; the various Sects and Parties who follow their false Prophets would soon embody among themselves the poor ungovern'd Professors of true Christianity, infect them with their own abominable Heresies and Superstitions, till there would be no such thing as a Church upon Earth. To prevent which Mischief, as Christ at first appointed *Apostles, Prophets, Evangelists, Pastors and Teachers*, as his own Officers for the Guidance of all such as should believe in him, who were the same with our *Bishops, Presbyters and Deacons*; so they are to be successively continued in the Church, *Till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ.* Ephes. 4.
14.

But, have we yet reach'd this happy Time, this glorious State? Do we not see the far greater Part of the known World lying in Wickedness, unreduced, unconverted? Or do our new Discoveries give us any fairer Prospect of Religion? May we not with bleeding Hearts,

see those who profess Faith in our Holy Jesus, act yet more like Beasts than Men, more like uninstructed Savages than Christians? Do we not find strange Heats, Divisions, Animosities every Day encreasing among us, the sad Omens of our approaching Ruin? Are not those, who apply sound Truth to the Healing of our Breaches, traduced, as the Apostles were of old, as the Men who *would turn the World upside down*; while others, who really scatter Fire-brands both from the Pulpit and the Press, and who with all their Industry endeavour to keep the Wounds both of Church and State wide open, are celebrated under the Name of Men of admirable *Temper and Moderation*? So excellent a Quality is it in our Age to *sow Pillows under every Arm-hole*; to sooth Men in their Impieties; to put the worst of Debauchees among our Heroes and Candidates for Heaven; and to make Patriots of the leudest Villains upon Earth; while they publickly espouse confounding Principles: And the Liberty of committing Wickedness without temporal Danger, is that true Liberty of Conscience which they desire. Where is that profound Knowledge in Heavenly Things, where is that Peace, that Love, that Unity which ought to be visible among profess'd Christians? that wonderful and consummate Perfection both in Divinity and Morality which should take away all Necessity of our living under the Care of Pastors and Governors?

If we may measure things by what we see with our own Eyes; that general Hypocrisy and Prophaneness, that Sensuality and Atheism, that Apostacy and dividing Humour, (the Prevalency

valency of which is obvious to all who don't wink very hard,) requires more severe Reproofs and a more pinching Discipline than ever yet has been exerciz'd upon *scandalous* Christians; for by that Name we will call them, till they renounce the Name as openly as they have done the thing: And that Discipline which they ought to go through is such as the greatest Princes in the World, as they are only *secular* Potentates, have no Authority to exercise. Princes may add the Sanction of Humane Authority to Divine Laws, as preach'd within their Jurisdictions; they may accomodate Ecclesiastical Censures with all the Encumbrances of Civil Penalties; and that Method may have very good Effects upon a degenerate World: But *secular* Princes, as such, cannot denounce a solemn *Anathema* in the Name of God, against an obstinate or persevering Sinner. A poor trifling Punishment That! may some say, a meer Bugbear, an empty Noise! It is so, indeed, at present, to them who regard neither Hell nor Heaven; who look upon them both as idle Fancies; and a future Judgment as a senseless and impertinent Dream; who tremble more at the Apprehension of a Prison, the Sessions House, and an Executioner, than at Hell, and Devils, and Eternal Damnation. It is true, a Church Censure unjustly pass'd, (which may happen, since the best of Men are liable to Mistakes,) an unjust Censure has no Influence on the Censur'd to their Hurt, as *Eli's* erroneous Censure was no Prejudice to devout *Hannah*. But a justly denounced *Anathema* is not a whit the less weighty for all that. And tho' we do not see the Devil take Possession
on

on immediately of the Excommunicated Person, as frequently happened in the Primitive Church; tho' Death does not follow the Doom of the lawful Spiritual Judge so very suddenly now-a-Days, as it follow'd St. Peter's Sentence upon *Ananias* and *Sapphira* : Yet, even now, to such as deservedly fall under that terrible Sentence, and take no care to get it taken off again by public Penance and Satisfaction given to the Church for the Scandal offer'd; to such there remains nothing but a dreadful looking for of Vengeance at that great and terrible Day of the Lord; and even this Expectation and Event are both indispensably necessary by the Common Rules of Government both in Civil and Ecclesiastical Societies.



C H A P. VIII.

Instructors and Governors in all Stations, and particularly in the Church to be obey'd. The contrary Supposition absurd, and the Persons useless. Without Obedience the Subjects to any kind of Superiors can receive no Benefit: And Instructors and Governors without the Obedience due from those under their Care, would only be the Objects of Contempt and Scorn.

THE Second general Proposition from the the Apostle's Words was this, That it is the Duty of every good Christian to attend to, and to obey the Doctrine, and to submit to the Discipline of those who are lawfully call'd to the Instruction and Government of the Church. That I might make the Truth of this Proposition the more clear and evident, I have fully prov'd, That the Church of God is a Body, or Number of Men distinct from all other Bodies whatsoever; and that being so, it cannot continue in the World without the perpetual Conduct and Assistance of such lawful Pastors, or Teachers, and Governors. I am now to clear the above-mention'd Proposition by this farther Consideration, viz.

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Secondly, That those Instructors or Governors, to whom the private Members of the Christian Church have no Obligations of *Obedience*, are altogether useless and insignificant. All Government supposes Superiors and Subjects; Persons governing and Persons governed. Those who are sensible of their natural Ignorance, desire to be instructed: The Instructors, in such Cases must be Superiors and have a coercive Power over those who apply themselves to them: The Instructed are such as are willing to sit at their Instructor's Feet; who are willing to be treated as Children, or Inferiors, and to submit themselves to the Authority of the Instructors: And this Notion, generally imprinted on the Minds of all the Rational World, has been the Original of all Schools of the Prophets, all Colleges of Priests, all public and private Schools of good Learning and ingenuous Education. Hence, the Schoolmaster has been above the Scholar, as such; the Tutor above the Pupil; the Priest above the Layman; the Philosopher above his Hearers and Followers: And all these have been without Controversy, invested with a lawful Power to command Reverence and Silence from those they have under their Care; to oblige them to Study and Diligence, that their Improvement in Learning may be visible to all concern'd; and to have Power to encourage, or punish according as their Diligence and Industry may deserve: And such Superiors have in all Places and Ages practised accordingly.

Thus

Thus again, an ungovern'd Rabble would quickly be ready to cut one another's Throats; *The Rage of the Sea, and the Madness of the Multitude are both alike terrible and dangerous*: Every private Family is presently made sensible of this; and when several of them lay their Heads together, they can find no Way to prevent the Mischief but by erecting some Form of Government or other. This was a Notion infus'd into Mens Minds originally by their Maker; one irrefraggable Evidence that he had endued them with Reason; and that his Superintendent Wisdom guided their Reason so, as after their Fall had expos'd them to all Manner of Mischief and Danger, they might do something at last for their own Quiet and Safety. But when Men pitch'd upon Government, as the proper Means of procuring Peace and Safety; they did not dream of such a Government as should leave them still in the same ungovern'd or equal State they were in before. When every Man in *Israel* did *what was good in his own Eyes*; it was a Time of Fury and Distraction, a Time characteriz'd by nothing more exactly than those Ruins and Desolations which render'd it infamous: But all those Mischiefs happen'd, because *there was no King in Israel in those Days*; Men pretended to live in an entire Equality with one another; there was none to reward, none to punish; and then it was that the House of *Israel* had almost been robb'd of one of their Tribes.

Now, where none have any Power vested in them by right to call an Offender, a Robber, a Murderer to an Account; or to smile effectually upon Honour and Virtue, upon peaceful
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and tractable Dispositions; why should I be afraid to take away the Property, the Liberty, or the Life of my Neighbour? If he, indeed, be too strong, or too politic for me, it is another Matter; and that may secure him from any Attempts of mine, so long as he is aware of me, or jealous of any ill Design I may have in my Head: Otherwise I may poison him, stab him, and cut his Throat; and what has any Man to do to ask me why I do thus or thus? But that Government which answers the End for which it is design'd, *i. e.* which tends to the Quiet and Security of a City, or Nation, quickly makes a mighty Alteration in Affairs. I may, it is possible, insult my Neighbour, I may privately, or by surprize take away his Liberty or Life: But the World immediately looks upon me as a desperate Wretch, or Madman; and either I must fly, or abscond, or else suffer by the Hands of Justice for that Wickedness I have committed: That Sovereign Prince, or those Assemblies of Estates, who are possess'd of the Sovereign Power, *do not bear the Sword in vain*; but they are, in such Cases, the Ministers of God to execute Justice on all evil Doers; and they will soon with their long Hands lay hold on me, and by punishing me, not only put an end to my Wickedness, but strike a Terror upon all others, who else, by my Impunity might be encouraged to commit the same Crimes. And thus, the Punishment falls on few, but the Terror of that Punishment reaches to the Multitude: When a whole Nation hear, in Probability they will fear too, and do no more wickedly.

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From hence it is that in all Governments, where any private Person or Persons suffer Wrong, tho' it be never so apparent, they are forbidden to revenge themselves, and that upon the severest Penalties; but there lies an Appeal to the Law, to the Justice and Determinations of the Higher Powers; and those higher Powers, or Governors, are obliged in Duty to God, and in Prosecution of those Ends for which they are rais'd to any Government, to do Justice, to dispense it impartially, to redress the Wrongs of the Opprest, and to avenge them of their Adversaries. And this is the Office and Duty of Governors in Civil Matters; whether we derive their Powers originally from God, or from the People. If we derive them *from God* as we ought to do; we may be sure he appointed Government and Governors out of his infinite Love for *innocent*, and Love and Compassion for *fallen* Mankind; For *innocent* Mankind, that by living, according to the Laws of Heaven, they might be happy as Angels are under the Government of Arch-Angels, and all under the Government of the supreme God; For *fallen* Mankind, that being fill'd with Wrath, Envy and Malice, by the Ingress of Sin, they might not immediately run a Muck at one another. If we derive all Government *from the People*, as some fast Friends to Confusion and Rebellion would have us do; even then this Method of Appeals to the higher Powers of their own making was in their Thoughts; and the putting of such Authority into the Hands of one or more particular Men, was, that he might advance and favour, or protect all such as were peaceable in their Countries; and

and that they might cut off the Disturbers of the public Peace by the severest Methods; Which Dispensation of Justice, while it was the Work of many, was taken care of by none; but when it came so into one, or into some few particular Hands, it might be faithfully distributed and executed impartially.

There can then be no such thing as Government, where there is no coercive Power inherent in any single Person, or in an Assembly, or Number of Men; but where all the Multitude in general are left at Liberty, whether they will obey any Orders that may be given, or not. Nay, the very Force of a *Tyrant* in such a Case would be extremely precarious; while his dearly purchas'd Guards and Pensioners, having no Reason to acknowledge his Superiority over them, could have no Reason to be true and faithful to him; but might, as they pleas'd, betray, or murder him. But God, who founded Government himself, and who directed the Thoughts and Inclinations of Men to seek for it; as he design'd it for public Good, so he would not set up Governors as Cyphers, to have a Name only and no real Influence upon Mankind. Who would be a Magistrate, a Prince, an Emperor, only to be gaz'd at for his fine Accoutrements, for his numerous Train, for his gay Ensigns of Honour? or to be complemented upon his swelling Titles, and the flattering Epithets adjoin'd to them? The Centurion in the Gospel, tho' but an inferior Officer, could tell our Saviour, that he had Soldiers under him, *and that if he said to one, go! he went, or to another, come! he came.* But if the Centurion had had no Power to command or to controul

troul those Soldiers, how could he say they were *under him*? Or by what means could he have reduced them to so compliant a Temper? The People of *Israel* when they were so eagerly set upon having a King, pretended to desire that Officer, only, *That they might be like all the Nations, and that their King might judge them, go out before them and fight their Battels.* Which Words of theirs import, That all Nations every where agreed in the Notion of Sovereignty and Subjection, of Commanding and Obedience: The *Israelites* did not pretend to a novel Fancy, or an unprecedented Humour when they desir'd a King; but they concluded, That that kind of Government which God had settled in other Nations, and from which they had reap'd such mighty Advantages, could not by any means be prejudicial to them. Nor did they think *the Manner of the King*, which *Samuel* laid before them, either terrible or strange: Other Kings exercis'd the same Power in their several Kingdoms; and those People who bore that with the greatest Patience and Submission, were always the most peaceable and the happiest of all others; and therefore, if they might have a King, they were all ready to submit to the Conditions.

But now how could the People be *like all the Nations*; if all the Nations own'd that Obedience was due to their Princes, and the *Israelites* deny'd it? How could that King whom God, or *Samuel* might allot them, be their Judge; if they were under no Obligation to submit to his Sentence or Determination? How can he *lead them*, or *go out before them*, who may, if they think fit refuse to follow him? Or, how can

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that Prince *fight their Battles*, who may refuse to serve under his Banners, and are in no Danger for their Disobedience, nor under any Obligation to the contrary? But God has invested some particular Persons with Empire and Sovereignty; and has given them Spirits and Capacities suitable to the Greatness of their Power; and he has impress'd an Awe of their Persons upon the Hearts of their Subjects: From whence it happens that the Majesty of the Sovereign frequently strikes the Subject with a sudden Terror and Confusion: Nor can the obvious Consideration, that the greatest of Princes are but Men like themselves, Men, whose Breath is in their Nostrils, prevent that Disorder which the Look or Frown of those Representatives of Heaven create in them.

As God has commanded Princes and Magistrates, as his Vicegerents, to execute Judgment and Justice upon Earth; as he has put a sufficient Force and Power into their Hands to perform his Will effectually, and has threaten'd to execute the severest Punishments upon them himself in Case of Negligence in their Duty; and they who have God in a more peculiar Manner than other private Offenders to be their Judge and Adversary, need no more terrible Consideration to keep them in due Bounds; As God has declar'd himself thus, with Regard to the Business of Sovereign Princes and their Substitutes; so, on the other hand, he has laid as strict Injunctions upon those, who go under the Name of Subjects, to behave themselves with all Reverence and Submission to their Civil Governors. Where he lays it as a Duty upon us, that we should *fear God*; there
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his Command is as plain and intelligible that we should *honour the King*: As he commands us by his blessed Son, that we should *render to Matt. 22. 21.* God the things that are God's; so by the same Son he requires, that we should *render to Cæsar the things that are Cæsar's.* The Holy Jesus by his blessed Apostle, commands, that *Every Soul Rom. 13. 1.* should be subject to the Higher Powers: And the Reason added to that Injunction is unanswerable, *viz. Because there are no Powers but of God, and the Powers that be are ordain'd of God.* The Consequence of which Doctrin is natural and undeniable, That *they who resist the Ordinance of God, shall receive to themselves Damnation.* He confirms that Declaration of his Will by another Apostle, who, in his Name requires, that *we should submit our selves to every Ordinance 1 Pet. 2. 13, 17.* of Man for the Lord's Sake; not for the Sake of any inferior Being; not because the People are his Creators, or because they have exacted it of him when they exalted him to the Throne, as some fancy they did once upon a Time; But because, *such is the will of God, that with Well doing we may put to silence the Ignorance of foolish Men.* And our Saviour has commanded our Obedience, upon pain of Eternal Damnation, and has forbidden all Resistance, or Rebellion against the lawful Commands of their Governors, or Princes, upon the same Penalty. And as our Saviour himself has denounced Vengeance against the Seditious and the Rebel, and often takes the Execution of it into his own Hands, and vindicates the Authority of his Representatives with the immediate Terrors of his Almighty Arm: And as he does this himself, so he has given Authority to all Sovereign

reign Princes and Governors, and all who are in Commission under them, to punish to the utmost all those, who being their Subjects by Birth, or Choice, should dare to oppose, remonstrate to, or deny Obedience to, their just and lawful Orders. God having taken all this Care on his Part, if any general Calamity surprize the World, thro' the Neglect of either Sovereigns or Subjects, they may thank themselves: A just and due Distribution of Rewards and Punishments to proper Subjects, and upon proper Occasions, with a faithful and condescending Temper, and a ready Obedience to wholesom Laws, is a certain Prevention of any such public Mischief.

Such Care Almighty God takes for the Security of Civil Government, and rendring it useful to Mankind: And without this Care the World would soon tumble into irrecoverable Confusion. And is the State and Condition of his Church any thing happier in these Respects? Are not the Members of the Church Partakers of the same perverse Flesh and Blood as the Members of the State are? Does God find us more submissive to himself, or to those Spiritual Officers, whom he more immediately employs to take care of our Souls; than we are to those, whose Business more directly regards our Bodies? What malignant Effects the Transgression of humane Laws has in one Case; the same every Trespas on the Laws of God has in the other. As for those to whom God has committed the Government and Instruction of his People, as a Church, and in Spiritual Things; that he might the more powerfully engage them to be industrious in the Performance
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of their Duties, he has laid the severest Charge in the World upon them. So when God sent the Prophet *Ezekiel* to the Children of the Captivity; *Son of Man*, says he, *I have made thee a Watchman unto the House of Israel: Therefore, hear the Word at my Mouth, and give them warning from me. When I say unto the Wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the Wicked from his wicked Way, to save his Life; the same wicked Man shall die in his Iniquity, but his Blood will I require at thy hand.* But to encourage them again, that they might not despond on Account of the Difficulty of their Work, he assures them, that *Those who are wise shall shine as the Brightness of the Firmament, and those who turn many to Righteousness, as the Stars for ever and ever.* And can we imagine, That that God who lays so heavy a Task upon his Priests, and who gives them such Promises to encourage them to their Work, would leave those to whom they are sent at full Liberty whether they would submit to their Authority, or not?

No: But he requires, that all such as call themselves Members of his Church, or pretend to have any Regard to his Religion, should show all Submission, Obedience and Reverence to those who are sent by him. Hence our Saviour tells his Disciples whose lawful Successors we are, and to whom, therefore, he speaks in the same Words, *he who receiveth you, receiveth me, and he who receiveth me, receiveth him who sent me.* So Princes look upon Affronts offer'd to their Ambassadors, as offer'd to themselves, and upon those Honours done to them as advancing their own. Hence it is,

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that

Exek. 3.
17, 18.

Dan. 12. 3.

Matt. 10.
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that the Author of the Epistle to the *Hebrews*, gives them that Command in the Name of God,

Heb. 13. Obey those who have the Rule over you, and submit

17. yourselves; for they watch for your Souls, as Persons who must give an Account, that they may do it with Joy, and not with Grief. And, indeed,

the Imposition upon me would be very severe and unreasonable, if I should be call'd to an Account for their Souls, who had no Obligation to take Notice of what I tell them in the Name of God. St. Paul speaks as a Master in the *Israel* of God, tho' he speaks only in the

2 Thes. 3. Name of the blessed Jesus, If any Man obey not

14. our Word; note that Man, and keep no Company with him, that he may be ashamed. And the same Apostle, in another Place, tho' he speaks in softer Terms, yet what he says, imports the same Dan-

1 Thes. 5. ger to the Disobedient. We beseech you, Brethren,

12, 13. says he, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their Works sake: And what is meant by knowing our lawful Pastors, I shew'd you at large in the beginning of these Discourses. Nor is the Punishment of those who are stubborn and refractory against the Instructions and Admonitions of their lawful spiritual Guides, a Matter to be slighted, or ri-

Rom. 2. 8, diculed: For to them, who are contentious and obey

9. not the Truth deliver'd to them by their Pastors, belongs Indignation and Wrath, Tribulation and Anguish to every one who does evil.

By these and such like means, God has taken care to instruct and lay his Injunctions upon both Pastors and People, both Teachers and Hearers: And from the whole, a serious and thoughtful Man would conclude, that nothing but

but a prodigious Obstinacy and Stupidity in Evil, could make those who have such positive Rules for their Behaviour, as Members of a Spiritual Body politic, forget their great Concern and Interest in attaining to Everlasting Salvation; which Salvation, as it is no phantastical Chimera, no vain Product of a heated Imagination; so, certainly it cannot be so worthless a Thing as not to deserve our purchasing it at the easy rate of doing what must procure infinite Ease and Satisfaction to our selves, even during our Continuance in the present Life.

But, however monstrous such Folly and Stupidity may appear to an unprejudiced Considerer; yet we cannot but with Grief of Heart observe, that the Justice, Goodness and Influence of the most excellent Laws, (whether of Humane or Divine Original,) can, of themselves, make little or no Impression upon corrupted Nature. Temptations to Sin and Wickedness prevail upon Men in a prodigious manner; and give the wretched habitual Sinner no time to deliberate of what he goes about, or to compare those Actions propounded to him with those Laws and Prescriptions which relate immediately to them. There are very few Princes, or Potentates, unless they are such as may be more peculiarly set up by Providence to plague perverse Mankind, who do not intend some Good to their People by those Laws they make; tho' perhaps, as they are but Men, they may be mistaken in their Aims: But whatever is done by an Almighty Hand and Immense Wisdom, carries along with it the Character of Infallibility: It is impossible it should miss of that Mark which it was levell'd at: As God's Mercy is over

all his Works, so whatsoever Laws or Injunctions he gives to the Children of Men, tend directly to their Advantage and solid Happiness. Earthly Kings, indeed have a Prospect of their own Honour and Security, when they promote the Prosperity of their Subjects; and it is possible that they may sometimes be byass'd by their own private and personal Interests. But let Men do well or ill, let them be obedient or disobedient to the sovereign Commands of their Creator; God reaps no Advantage from their Management, God is infinitely happy and infinitely glorious in himself. The Love, the Service, the Adorations paid to him by Mankind, contribute nothing at all to his Security or Greatness; nor do the Crimes of Men, their Defiances, their Rebellions, their Blasphemies shock his Throne, or disturb his Peace: So that the very Impression he has made of his Laws upon Humane Nature, and the farther Revelation of his Will to them in Holy Scriptures, argue both unanswerably that his Favour and Mercy to his Creatures was infinite.

Hence all those Laws given by God to Mankind are of that Nature, that of themselves, and by their proper Tendency, they contribute wholly and only to their Peace and Happiness both in this World, and that which is to come; and all these things are plain, and abundantly evident to us in our lucid Intervals, when we open our Eyes and look upon things in their native Colours: But, alas! We have very few of those happy Minutes: Our Madness, whether we consider our selves as Men, or Christians, is too universal: And those very Men who can reverence, and almost adore a bloody and inhu-
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mane Earthly Tyrant, whose notorious Wickedness is obvious to every Eye ; those who can submit without Murmuring to the roughest and most barbarous Determinations of such a Wretch ; those Persons can yet reflect on, and continually repine at the Statutes and Ordinances of Heaven ; and can look upon the Government of that God, who is infinitely Wise and infinitely Good, as odious and intolerable. And are those, whose Intellectuals are so desperately bias'd, be trusted to the Conduct of their own Prudence ? Or can Obedience to good, and wholesom, and favourable Laws be expected from such, who know how to pay Obedience and Respect to none but the worst of Men ? who, like that *Indian* Woman sent to the great *Alexander*, can feed upon the rankest Poisons, but with the discontented *Israelites*, loath *Manna*, and nauseate the Food of Angels ?

Man, indeed, in his first Creation was made upright, and had then perfect and excellent Notions of Divine Matters : Man then knew his Maker, and read his Love and Goodness, as well as his Wisdom and Power in every sublunary Appearance : So that perhaps no Temptation but one, dress'd up by the persuasive Eloquence of his charming Mate, and accoutred with the bewitching Probability of increasing Wisdom and Knowledge in him, who was already sensible of its Excellence, would have pass'd upon him : But Man so tempted and so conquer'd, has sought out to himself many crooked and perverse Inventions : So that at present, it is too apparent that he is more in Love with that crafty Serpent, whose Subtlety and Malice ruin'd him ; he is fonder of those Impieties, which have brought upon him even in this Life, the
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heavy Clouds of intellectual Darkness and Misery ; than he is of that God, who gave him so wonderful a Shape and Existence out of a Mass of rude and indigested Earth, and cloath'd him with that sacred Innocence, which had he carefully retain'd, his whole succeeding Life had been a paradisiacal State, an uninterrupted Course of Serenity and Delights. We generally esteem that Man as more than stupid, who has had a fair Estate wrested out of his Hand by Tricks of Law, and yet can sit down contentedly by the Loss, when he has all the Means necessary to retrieve it in his own Hands ; when he is sufficiently assur'd of the Favour of that Judge, who is to try his Cause, and has a numerous Posterity to provide for, who are like to be poor despicable Beggars without it.

Such a miserable inconsiderate Wretch is every Man now in his *fallen* State : Original Innocence was a fair, a plentiful, and invidious Estate ; and Paradise was a Place of Divine Happiness and unalloy'd Pleasures, and the inseparable Attendant of that Innocence : The Devil, that subtle Enemy of Mankind, found out the unhappy Ways and Means to rob him of that Happiness, which he could not look on with Patience, and he allured him into the cruel Snares of Sin and Death. But that God, who is a God of Pity, and who is full of Compassion and tender Mercies, has been pleas'd to offer himself as a Friend to us all, powerful and unchangeable : He has given us Laws and Precepts sufficient, if they were but carefully and universally obey'd, to reinstate us in our former Happiness : And as God himself is the sole Judge of the Universe, he will certainly denounce the final Sentence of
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Eternal Destruction against that Spiteful Adversary of Mankind : He will certainly confer unfading Happiness, far exceeding any thing attainable in that Earthly Paradise, upon all such as live in undissembled Obedience to his Commands : And then our Innocence shall be more visible, more compleat, and more perfect, thro' the Merits of our dear Redeemer, than ever it was before.

And can it appear otherwise than prodigious, that *we should neglect so great Salvation !* That we should prefer the Slavery of Hell before the glorious Liberty of the Sons of God ? That we should submit to the Tyranny and Cruelty of Hell, and take delight in running upon that Work which the Devil had cut out for us, rather than to those just, and easy, and reasonable Commands of our Almighty Sovereign ? Yet, how few of us discern clearly how wretched a Chioce we generally make ! How few among those who call themselves Christians, are sensible of that Prudence and that Safety, which always follow an entire Obedience to the Tendries of Heaven ! Nay, I am afraid we may assert with too much Truth, that the more some Persons hear of the Laws of God ; the more Obedience to those Laws is press'd upon them ; the more fully they are explain'd to them, and the more notorious the Difference between the Statutes of a wise and merciful God, and the Prescriptions of the Prince of Darkness is made to appear ; the more obstinate and irreconcilable they grow to sober Reason and necessary Obedience. So little Influence has the Goodness, Justice and Equity of our Gracious and Eternal Sovereign upon our perverted Nature.

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And farther yet, should Almighty God appoint Governors in his Church, and Laws by which their Government might be regulated : All this would tend to nothing but meerly to set the whole corrupted World upon their Backs, unless the Obligations laid upon them to Obedience were obvious and unquestionable. Men are very apt to be suspicious of any who seem to make Encroachments upon their fancied Liberty ; tho' they be those of whose just Power and Authority they are thoroughly satisfy'd, and from whom they must expect the utmost Severity, and that without Remedy or Appeal, in case of any Disrespect : And what then they would conclude of those Persons who should call themselves *Bishops, Pastors, Teachers, Spiritual Guides, &c.* to whom yet they themselves knew of no Relation they had, we may easily imagine. Bare swelling Titles may indeed expose Men to Envy or Hatred, but will never raise them in Esteem of thinking People. A Prince without Subjects, a Master without Servants, a Father without Children, a Shepherd without Sheep, are things which sound very oddly among Men of Sense. Relatives cannot subsist as Relatives without one another. Where ever the Holy Spirit of God has had to do with Men in their Conversion, it has taught them the Lesson of Superiority and Obedience. Hence it was that when *Acts 2. 31.* St. Peter preach'd his first Sermon, and was assisted by the rest of the Apostles, he made no fewer than *three Thousand Converts*, and those all as submissive to their Disciplin as their Doctrine ; and all this, tho' he had no natural coercive Authority over them. Hence, *Acts 16. 31, 34.* St. Paul, when a Prisoner himself, made the *Jailor* sensible

sensible of his wretched natural Condition without Faith in Jesus Christ ; and made him obedient to the Doctrin of Faith, and to be subject to St. *Paul* as his Spiritual Father, and his Guide, as much as ever St. *Paul* had been to the Ensigns of his Authority.

It was the powerful Influence of his sacred Spirit, which compell'd St. *Paul's* Jailor, and St. *Peter's* first Converts to break out into those seasonable and very pertinent Questions ; *Men and Brethren, what shall we do ? Sirs, what shall I do to be saved ?* And would so many, all at once, have turn'd to Christ ? Would so many have begg'd for the saving Instructions of the Apostles, and that with so much Earnestness ; had not the Holy Ghost inform'd them of that Obedience, which they ought to pay to their Instructors ? Or, had they made any Question at first of the Authority of those Apostles, would not that Variety of Languages which they understood and spoke all on the sudden ; those admirable Truths which they preach'd ; those astonishing Miracles which they daily exhibited ; and, above all, would not that dreadful Judgment which seiz'd those egregious Hypocrites, *Ananias* and *Sapphira*, at the Word of St. *Peter* ; would not all these Incidents have satisfy'd the unbelieving World, that they had some Reason to be observant of, and obedient to, both the Doctrins and the Persons of those Heavenly Ambassadors ? It has happen'd sometimes, that a Word casually dropping from an unconcern'd and undesigning Person, has made a wonderful Impression upon the Minds of those who heard it ; as the Discourse between the two *Midianitish* Soldiers, who knew nothing of *Gideon's* being so very near them, rais'd his Courage wonderfully, and inspir'd him with

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Resolution sufficient to encounter the numerous Troops of their *Midianitish* Invaders; and the fau-
 cy Behaviour of the *Philistine* Garisons, gave *Jo-*
nathan and his Armour-bear Resolution enough to
 attack them even in their Strengths, and to come
 off Conquerors. But, generally speaking, Faith
 comes by Hearing; Hearing by the Preacher:
 But if the Preacher be not obey'd, where will the
 Faith be? If the Preacher has no Authority,
 where will be the Obedience? If there be no
 Obedience, whence shall they pretend to Salva-
 tion? Give me a Master who may command me,
 a Parent who may correct me, a Governor who
 may execute the Justice of the Law upon me,
 and I may do something; give me only titular
 Governors, Masters, Parents, Persons of great
 Titles, but without Authority, and I will do no-
 thing but what I please: And tho' I happen some-
 times to do what such a titular Relation teaches
 me, I do it only out of Complaisance to my self,
 and not out of any Principle of Submission to
 my Instructor: And unless our corrupt Natures
 were regulated much more than they are, that
 Humour of practising upon Instruction, or doing
 as we are taught, would go but a very little Way.

It is indeed impossible that any Persons living
 should be truly convinced of the Existence of a
 God, that they should have any agreeable Noti-
 ons of his Nature; but that when they hear law-
 ful Officers preach things notoriously suitable to
 those Notions which they have taken up of the
 Deity; when they find an Order of Persons
 constituted by a decent and solemn Rule and
 Method, to perform the Office of Preachers;
 when they see that Rule well suited to the Ma-
 jesty of that God, whose Word the Preachers ten-
 der to them; when they see those Preachers vi-
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gorously oppose the mighty Current of an apparently vitiated World, and act themselves according to those Principles which they endeavour to inculcate into the Minds of others; or else severely punish'd, when their Lives are inconsistent with their Doctrins; when they find them ready to offer up their Lives as Sacrifices to the Violence and Rage of bloody and unreasonable Men, rather than to desert or renounce those heavenly Truths, which they have preach'd in the Name of God; when considerate Men, who confess the Existence of a God, and have sound Notions of his Nature, see and observe these things; They must of Necessity conclude, that God would never have taken such Care of Mankind; that he would never have deputed Messengers upon so singular and weighty an Errand, as the Salvation of Sinners; that he would never have endued them with such extraordinary Spirits and Courage to preach and propagate those Truths which were so disgustful to an ill temper'd World; if he had not design'd by such Means to reduce a wicked World to the sober Rules of Religion and of right Reason.

But this gracious Design could never have been brought about, if Men should refuse to submit to the Word of God so solemnly offer'd, and so regularly preach'd for their Edification: And if Men fall not in with this Resolution, that they ought to be obedient to the Word of God; then those Men who call themselves Officers of the Church, and think they have a sufficient Authority and Commission for assuming that Character; must really be (what a senseless and impious Generation of Atheists would have them thought,) the most useless and impertinent of Mankind; as being appointed by others, or taking upon themselves

selves to make a Noise about Religion and Virtue, for no other End but to hinder those, who would otherwise live at ease, from a peaceable Enjoyment of the Pleasures and Contentments of the present Life: Which Conceit, where it once takes root and is encouraged, will soon, (as we may learn by every Days Advances,) involve the whole rational World in Confusion and uncontrollable Libertinism. But if we once come to Sense enough to believe that Government is indispensably necessary in the Ecclesiastical, as well as in the Civil State; If we believe that proportionable Rewards and Punishments are the most effectual Motives and Incitements to Men to do well; If we believe these things; we must conclude from the whole, that the Power of distributing such Rewards and Punishments is, and must be, more properly in the Hands of Governors, who, as Governors, are superior to the Multitude; than of others: And that without such a Power of rewarding and punishing in the hands of those Superiors or Governors; all their Instructions, their Reproofs, their Exhortations would be impertinent and vain; unless Matters were once come to that happy Pass, that Men should be so full of good Sense and so tractable, as to learn Obedience from the Reason and Importance of the Law, without any Regard to present, or to future Interests. And so much may serve for our second Assertion, *viz.* That those Instructors, or Governors to whom the private Members of the Christian Church have no Obligations of Obedience are altogether useless and insignificant. 6 AP 58

The End of the First Volume.

